

God the Holy Ghost

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GOD. THE HOLY GHOST.

CHAPTER T.

"I BELIEVE IN THE
HOLY GHOST."

*(Ap. Cr. Council
Nice.)*

Enlightenment on the
Holy Ghost is most
necessary from a view-point
of practical salvation.
Burning with the Spirit's
supernal glow, St. Paul
insisted upon this

requirement at Ephesus:
—"Have you received the Holy Ghost since ye believed?" The interrogation is straightforward, keen and practical and eliminates the subject from the batch of unliving theories or purely speculative truths. It was a realistic method of catechism, touching the structural, and reaching down to the roots, aye, to the very vital principles of the christian life. St. Paul is a physician on this occasion, with lancet in hand to open up the ignorance of the

throng, to afford free action to their vital forces, full play or larger register to their congested lungs and cramped heart. There had been, of course, something symptomatic of this ignorance. With the unerring perception of the seer, he had read the signs well, for, the multitude, in replying to the apostle's query, owned, with painfully refreshing sincerity and lamentably ingenuous candor, that they "had not so much as heard whether there be a Holy

Ghost." (Acts xix, v 2.)
Imagine St. Paul's tone and picture to yourself the apostle's attitude of surprise: "In what, therefore, were you baptized?" (Acts xix, 3.) To give the thing a touch of local coloring:—Good gracious; don't know what it is that makes you christians! "Give me understanding and I will search thy law." So had prayed David in his own behalf. The prophet forewarned us against a sterile, indolent, ignorant faith, that should suffer us,

the flock of Christ, whilst set in the midst of a rich pasturage, to perish like the calf that will not chew the cud. He deprecates an unintelligent faith, one that is emaciated and hollow in its fruitage, the increment of uncultivated acreage. We must toil, delve, seek, expand, grow,—this is the inexorable law of life. Faith is soul-work, and the soul grows and prospers, first, on understanding, completing afterward its full growth, by the magnetism of light upon the will:—"I will give thee

understanding," says the Lord; "Do not become like the horse and the mule that have no understanding," says the prophet. This is a solemn charge to us. The machinery of justification and hallowing is the Holy Ghost, yet, the world at large has only a hazy idea of its entity, a distinct ignorance, rather, of its operativeness. The results are all too sadly apparent up and down the earth: "My sores are putrefied and corrupted because of my foolishness." (Psalm

xxxvii.) Darkness and weakness are prevalent on all sides. 'Tis a vast world's Jeremiad, for, the multitude have the machinery of sanctification and know not how to put it to use, because they are too indolent to acquire the holy art. The Church deduces from St. Paul's words that a distinct knowledge of this article, namely, the Holy Ghost, is most necessary to salvation. Pope Leo deplores the principle of ignorance: "It is rather 'ignorance' than ill-will," says the Holy Father,

"which keeps multitudes away from Jesus Christ. There are many who study humanity and the natural world; few who study the Son of God. The first step, then, is to substitute 'knowledge' for 'ignorance' so that He may be no longer despised nor rejected because. He is 'unknown.' We conjure all Christians[^] throughout the world, to strive all they can to. 'know' their Redeemer as He really is." That is to say, the living Lord, the reality and not the barren name, the interior of

the Rabbi, the heart-pulse, the gurgling spring, the communication of the Holy Ghost. The Holy Father has very strongly put this to the bishops and clergy of the whole world, under the words, "True Knowledge." "You must look upon it as your chief duty," the Holy Father goes on, "to engrave upon the minds of your people the 'true knowledge' of their likeness to Jesus Christ; to illustrate His charity, His mercy, His teachings, by your writings, your words in

schools and universities,
from the pulpit, wherever
opportunity is offered."

Who knows not the Holy
Ghost, however, knows not
Jesus Christ truly and really
and less than in name. The
new art of producing a
likeness to God in one's life
is effectively the work of
the Holy Ghost. Lamentable
is, indeed, such ignorance in
our lives as obscures the
path to heaven and leaves us
halting on our heavenward
journey, with lamps in our
hands but an empty faith—
no oil in the lamps.

It is this delinquency or failure on our part, individually, to make our practical lives be consistent with the promptings of faith that offers a seeming occasion for the slur of the iconoclast and the philistine, to the effect that the day of ceremonial and dogma is past.—"I will instruct thee in the way in which thou shalt go."
(Psalm xxxi.) "Wilt thou show wonders to the dead?" "Shall thy wonders be known in the dark, and thy justice in the land of forge

tfulness?" (Psalm lxxxvii.)
Come out from the shadows
of your ignorance, ye
benighted of the world.
—"Seek, and ye shall find;
knock, and it shall be
opened unto you."

Serious and deep-thinking
churchmen are nonplussed
to find the explanation of
how ignorance upon so
necessary a point of
salvation should so
contumaciously perpetuate
itself. Are the unpractical
not duly taught, or are they
taught but listen not,—
which? One can condone the

nescience of Belles Lettres and put forward a defence of an unacquaintance with polite learning in such persons as have a decided dearth of palate for such culture or in such again as, having a relish for such delights, find themselves without funds for such luxuries or leisure for such pursuits; but a knowledge, pronounced by the orthodox authority to be necessary for salvation, is no longer a matter of taste or of personal election. It enters into the domain of divinely-

imposed duties, a territory wherein we are, nowise, arbiters.

No kind of environment or of vocation or of social status howsoever impoverished arms us with a dispensation that will make us secure in our ignorance on this salient point of religions cult and practical revelation. The requisites for eternal health were cast and promulgated in full view of the whole range of human conditions, and, were such required knowledge not reconcilable

with the wide world's
variant character or quality
of pursuits, they had not,
forsooth, been made canons
of appointed and universal
conduct by the Son of Man.
Not to have and to hold such
knowledge, despite all
temptations, all illusions
and false pretences, struck
off in defence of religious
ignorance, is not due, as a
matter of fact, to the
difficulty of attainment nor
to the dimensions of the
knowledge required, but
rather to fatal apathy and
sheer reluctance on the part

of those, who fail seriously to make inquiry into the revelations of the Son of Man; in other words, the small taste for the kingdom of heaven, so abominably, inconsistently displayed by the ignorant and vulgar, is largely due to their intellectual and spiritual sloth. Inactive growth and life may be less unsuitable to a lower order of being, but, such a thing is a reproach and an anomaly to the very idea of a moral being. Spiritual life demands toil and strenuous

unremitting endeavor. There is a zone of indispensable knowledge, that ought to be known and cultivated in detail; there are truths of faith, that are, in reality, the very bread of life, and not, indeed, what the rash and indolent discernment would insist are no more than luxuries and meant only for theologians and such dilettanti as may choose to go into the matter beyond the rind.

Within the pale of the Church, we stand in a garden of delights, with

bloom and blossom and fruit of revelation, delicious, life-giving, pendant from a million boughs; yet these linger, in so far as most christian men are concerned, unplucked, untasted on their stems. Hence, many of us languish in bone, in muscle and tissue; the religious organism suffers from atrophy in the midst of plenty: "The earth is filled with thy riches." (Psalm ciii, 24.) As a matter of stern fact, the goal of the major part, if not all, of our

strenuous endeavor and study is our own present, immediate, lower interests, involving, and practically ending with such plans and ambitions as terminate in self-glory, worldly and human. I say, practically, for we may not care to admit this in our own particular case; at the same time, selfseeking of the omnivorous, all-exclusive type, is a world-disease, nothing short of a plague, disguised in myriad fashions, with masque and powder, employed with a

deft touch, but always insidious, self-deluding, hypocritical, always a wicked, malignant disease. Ignorance of the life and light of the soul—the Holy Ghost—accounts for this moral epidemic, for, "from a knowledge of the Holy Ghost we derive this special fruit—considering attentively, that whatever we possess, we do so by the bounty and beneficence of the Holy Ghost, we learn to think more modestly and humbly of ourselves, and to place all our hopes in the

protection of God which is the first step towards consummate wisdom and supreme happiness."
(Catech. Trent.)

The Holy Ghost vivifies; He is the eternal personal Savitar, the creator of,—not indeed the sun, which as the Brahmanic Savitar is supplicated impersonally, morning and evening, by the Brahmanic Savitri, or extracts of the Rig-Veda: "Let us meditate on that surpassing glory of the divine vivifier, may He bring light unto our

understanding." The world is devitalizing to the soul. Devotion smoulders in us; we don't stir up the fires and eschew the clinkers of obnoxious and unasimilating elements. Failing to penetrate the truths with which we have a bare bowing acquaintance and, in no sense, intimate relations, we doubly err in not feeding the fires of the soul. We throw on a chip or shaving, that quickly perishes, but we do not supply to the furnace of the heart and mind those splendid, massive logs or

bituminous chunks that
seize and retain flame —the
solid truths of faith, that
grow larger and larger with
more penetrant meditation
and throw up to the sky
those glorious
conflagrations of the soul
that make the scroll of
canonized saintship,
effulgent, luminant,
ineffaceable, undimmed *by*
any passage of centuries.

Faith, qualified by
inaction, is doomed to
decadence and ultimate
inanition; not, perhaps, a
certain kind of abstract

impersonal faith, which might be perhaps, after all, with more congruity termed spiritual patriotism, but the living sacramentally-nourished faith does, when only stubble and chaff are fed to the soul; when the imagination and lips only are brought into action,—and hurried at that—whilst the mind and heart lie in the stillness of spiritual slumber, which is incipient eternal death. We ought to personalize our faith, making it actual rather than habitual, making it a matter

of earnest personal study and conviction, rather than the impersonal and habitual idea of lineage.

If, I repeat, one should plead a lack of poetic gift or the talent to see cities in forests, wherein one's ungifted eye perceives only a mass of timber but no cities or palaces, we do not reproach him nor quarrel with him. We declare in calm submissiveness to the decree of heaven that the poet, after all, is born and not made. "Unless man be born again, of water and the

Holy Ghost, he cannot enter into the kingdom of heaven." This pronouncement removes all doubt that you and I are christian poets. Here we have the art, the temperament, that only awaits the science and the spirit to be productive. We are born so, in baptism. The wonders and glories of revelation, that recast and uplift the soul are spread around us on every side, wonders surpassing the human understanding, and, God has infused into us the

gift of divine poet}', of
spiritual imagination and
ethereal temperament, the
transcendental faculty of
understanding, whereby, we
are free with an eye for
heavenly color to discern
the noblest, hyperfleshly
ideals and enrich our spirit-
life with the contemplation
of the most bewitching
panorama, made up of
unworldly beauties,
fascinating soul-shapes,
pictures inspired, and of—to
the mere poet of nature
unimaginable—glory and
bliss.

In our faith, we have a mine more precious than that of gold and silver, but we must work it, burrow, else we must find ourselves standing bankrupt before heaven. We have to sink a shaft. We, all, without any exception, have to dig and percolate, if, eventually, our lives are to be rich in soul-treasure. The superior charm of the divine poetry of faith lies in its contemplation, not of dreams and romances nor of mere shadows dancing before one's brooding

fancies, but, of the substantial, solid and ever-enduring realities, that improve the mind with knowledge, energize the will with a strength and iron determination and, at the same time, exhilarate the whole being with a sense of such pleasureableness as forereminds us of everlasting bliss and, out of its memories, aid and abet us against the seducer's art in dangerous hours. "He that is hungry dreameth and eateth, but when he is awake his soul is empty: and as he

that is thirsty dreameth and drinketh, and after he is awake is yet faint with thirst, and his soul is empty." (Is. xxix, 8.) To be sure, all are not required to have the same degree of spiritual knowledge. Our state in life, our talents, our relative circumstances, should regulate this matter; simply, each one will make the soul and salvation a matter of daily, strenuous study, the most serious, yes, the one, affair of life. This will suggest, of course, the supreme necessity of each

one's using the means adequate to meet with success in the first business of life. How can a man practise his faith, unless he knows it or is in a position to employ the resources ordained for its accomplishment: "And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge." (Romans, xv, 14.) Repose your love and religion on a basis of ignorance, a lack of solid enlightenment, and lo,

"These men blaspheme whatsoever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted." (Jude x.) The resultant fact of our ignorance speaks with eloquence to the effect that the eternal in us is swept by the board to make room in our lives for the corruptible body and its petty and phosphorescent interests. The body before the mind, the man before the Christian. This is the order or, rather, disorder, that

follows as a sequel to our mundane enthusiasm, breeding such materialistic adages as "Breakfast before prayer" and such reckless folly as "Selling bread to purchase hyacinths."

Ignorance along any other line is admitted reluctantly and only with a blush. This holds good of the soldier, the banker, the pedagogue, the citizen; but, ignorance of our holy faith and its workings is avowed, however, with appalling equanimity. Yet how inconsistent is all this! We

sa}^r, we are christians,
followers of Christ,
believers in His doctrine—
what doctrine?

The Church tells us that
the Holy Ghost will make us
wise and happy, which, of
course, implies[^] that
without Him, we are mere
fools and miserably off.
And true it is, because we
live for the world; our
golden dream is to amass its
perishable gifts, to pluck its
quick-fading glories, to
exchange a crown of
eternity for one of straw that

we shall wear only for a day. America is materialistic. She may offer advantages to us politically that are infinitely less, in the end, than the moral loss her grasping spirit and commercial ideals have occasioned in us, by scandal and contact. The "Dollar" dominates the nation and the individual. It is epidemic and its germs are in the dust of the streets, playing round the oaken floors of the counting-house, floating about in the air we breathe in every day,

every moment; it is the burden of men's conversation, upon all days, and, upon all occasions its theme rises to the surface; it is the supreme, all-dominant art of how to be affluent. Yet, "What will it profit a man to gain the whole world, and suffer the loss of his own soul?" All very true, but at the same time, how many there are who go in for a full meal of the world and relegate heaven to a sort of dessert; a bit of folly that, alas, has not the redeeming feature of a youth's decided

preference of the dessert over all.

As a consequence, the millionaire, in his passing, stands a stranger before heaven's walls, and, in his death-shroud, he takes his place in the line of the foolish virgins, shut out, dumb, despairing, doomed. The poor, humble workman, with joints encased in the humblest garb, maybe tattered and frowsy, but with the Holy Ghost in his heart, will be no stranger in God's country. He already has learned its language

from faith; he knows its habits and its inhabitants and will pass in and be at home for ever.

Ye business men, ye high-minded, ye socially proud, ye scientifically-proud, all ye who live first for earth, let your cry roll up from the depths of your darkened, icy souls, "Come, Holy Spirit! fill us with true knowledge and supernatural love." Ah, but one entertains no wishfulness toward an object, of which one knows nothing; so proclaimeth the

proverb of our Latin forbears. Our love and interest in the Holy Ghost must, therefore, spring from our knowledge of the identity and personality of the Third Person. Upon this point, the world's ignorance is not mere nescience or the absence of unnecessary light, but ignorance of the positive type, of the criminal stamp. It is knowledge which, St. Paul says repeatedly, we ought to possess. The duty of diligent and adequate inquiry readily asserts itself. Inadequate

measures to clear ourselves of this ignorance would still leave us in vincible and culpable ignorance. More reprehensible, of course, is the downright ignorance, which employs no endeavor whatsoever to dispel the darkness, which wraps our intelligence in its ebon folds. Most to be feared, however, is such ignorance as loves and cultivates the preclusion of light and studiously refrains from the pursuit of the proper christian enlightenment out of pure and simple

predilection for the existing regime of one's life. Ah, yes, surcease of enlightenment would unveil new duties and a wider range of responsibilities, under the X-ray of the searching light of the Holy Ghost. Our fractured souls would appall the conscience with the portraiture of internal, moral disease, such as one's conscience cares not to have cured or, where it would fain be healed, it recoils from the painful operation essential to a restoration of the soul to

complete health. The sheeted ghost of penance looms up before their eyes and freezes up their moral veins. The chains of existing duties burrow into their flesh, chafe and rankle;—it were enough! away with new links! Yet, when the laborer's hammer is heard no more in the trench, when the footfall of the banker is echoed no more from the marble ceiling of the exchange and the voice of the statesman is silent as the stone columns of the forum, when the roysterer's silvery

laugh has melted into the
silence of haunted castles,—
aye, when all is done with
this weary vale, what will it
profit a man to have gained
the world with its natural
gifts, its human science, its
dignities, its pleasures and
riches, if, in the end, and
that so near, one should
have to suffer the loss of his
own soul? O, witless, this
night! Ah, no, come down
Spirit of Light, immerse us
in Thy majestic radiance,
and in the lightning flashes
of Thy sword and the
thunder peal of Thy Voice

banish hence the hostile,
shrouding dragon-jungle
darkness; touch, with Thy
melting breath and Thy soft
dews, our wintry lives; turn
our hearts to gentler and
more fragrant spring. Renew
the air in and about our
souls; waken our drowsy,
ill-breeding minds and
brutalized senses, bathe us
in the antiseptic fluid of Thy
grace. For my own part,
from this very hour, I shall
search to know Thee, O
Holy Ghost, and knowing
Thee, how can I fail to love
Thee, and thus doing, I shall

follow Thy Will in my life.

O, no, I am no sceptic on
the pledge of the Church.
The Church makes no false
promises. Thou shalt make
me "consummate in wisdom
and supreme in happiness."
O Thou Spirit of truth and
love, Thou Kiss of God-
head, Thou Spirit of the
Father and Son, O Thou
loving God,—come, Holy
Spirit!

CHAPTER II.

UNDEEBKUSH REMOVED.

Any pretence, of course, of setting up any such thing as inquiry into the mysteries of God-head, with only reason's pale and feeble ray to guide our footsteps, or, any effort to accomplish their demonstration, under the patronage of merely philosophical instruments or data, is, we ought to remark at the outset, a most highly reprehensible project.

However, on the other hand, if we take for granted a deep anchorage of faith in such mysterious sublimities and a suitable christian disposition, commendation is in order for one, who, relying on the instruments of faith, solely, delves into them in search of the treasure of knowledge. Their devout spirit-flights of the Fathers, in meditative mood, photographed in their words, go to inform us that such inquiry is not merely blameless, but, rather, a very praiseworthy

deportment. The Trinity exhales mystery on all sides and, like a vapor-bath, drives the corruption from the soul. When we bear in mind the disabilities of the human mind and put this in concert with the corresponding characteristics of human language, especially in relation to the cavernous truths of Godhead, our one hope must consist in our discovering accidents and merely intentional likeness to the thing, but never, at all, the real, intrinsic,

substantial mystery itself, which, for all that, we somewhat vainly, though reverently, have aspired to gauge and express. (Franz. De. Deo Trine, p. 410.) In the glare of the sanctuary lamp are we to study such depths,—"I study that I might know this thing, it is a labor in my sight. Until I go into the sanctuary of God, and understand concerning their last end." (lxxii, 16, 17.)

Ah! clearly has the prophet-poet touched, in these words, the key-note of

the art of understanding mysteries. The saints have sought out invariably the things of God, with a devout purpose and not to "set their mouth against heaven."

They have, besides, never failed in remembrance of what David has said, that "The Lord is a great God and a great King, above all gods." (Ps. xciv, 3.)

—"Blessed is the people that knoweth jubilation. They shall abide in the light of Thy countenance."

(Psalm lxxxviii, 16.) Let us as invariably seek out God

as saints, with a right motive, namely, and we, like our reverend Fathers, shall be rewarded with pure knowledge and gladness: "Thou spokest in a vision to Thy saints," said David. (Verse 20.)—"Light is risen to the just, and joy to the right of heart." (Psalm xcvi, 11.)

Alone, the human mind seeks in vain. God veils from the high-minded the things which He unveils before the eyes of His "little ones,"—"What Thou givest to them, they shall gather

up; and when Thou openest
Thy hand, they shall be
filled with God." (Psalms
ciii, 23.)—"The clouds and
darkness are round about
him." (Psalms xcvi, 2.)
Enter the depths of God-
head with profound
selfsufficiency, puffed up
with scientific pride; tread
the hidden paths and the
dark ways of heaven with
the candle-glimmer of our
own wretched and
convalescent powers, and
we shall be lost in the
labyrinth of the deep and be
confounded in its dark by-

ways.—"If Thou turnest away Thy face, they shall be troubled. Thou shalt take away their breath and they shall fail and shall return to dust." The practical usefulness, however, of a meditative study of God-head has been impressively and comprehensively asserted by St. Augustine. "The human mind," says this saint, "develops a fuller likeness to the Trinity when it knows and loves God than when it knows and loves itself."

The broader and deeper

our knowledge of God, the more shall our love ascend God-ward and our souls become God-like, the deeper, broader, solider, the higher, firmer and purer will be our love, the more Divine-like will be our spiritual character. Having gotten down to it, at last, we would now proceed to consider what is meant when we use the designation, Holy Ghost! By such designation, we mean the third Person of the august Trinity. In a broader, more general or natural

sense, a spirit is a tenuous, volatile, airy or vapor-like substance; the idea of breath or a current of air finds itself expressed by this word. Motion is, effectively, life. The force which sways, excites or prompts to action, is what we term and speak of as spirit, for, this is what is called "putting life into one." Does it urge us to good and enthuse us with the better emotions and sentiments, it is the good spirit. Does it waken passion and excite to

violence, the impellant is a bad spirit, and, of such a kind would be the mythical Baresark. God is behind all the good impulses; the devil is the sire of the wicked, "and the spirit of the Lord was in him," (Judges, iii, 10;) that is to say, in Othoniel, "The spirit of the Lord came upon Gideon." (vi, 34.) "The spirit of the Lord came upon Jephthe." (xi, 29.) "The spirit of the Lord came upon Sampson." (xvi, 6.) When there is no movement whatever of the

body, death is pronounced, life has departed.

Exodus informs us that the Spirit of God inspired, that is to say, moved Besaleel to construct the tabernacle:—"I have filled him with the Spirit of God, with wisdom, understanding and knowledge, in all manner of work. I have put wisdom in the heart of every skilful man." (xxxi, 3-6.) By metonymy, the canon of speech by which effect is substituted for cause, one is said to have the spirit which

prompts the thing, the virtue or force, which causes its awakening to life and breathes motion into it.

Thus, one moved to it is said to have the spirit of charity, of sweetness, of humility and the rest of the virtues. The spirit is the very life of the thing, without which the thing is inert, dead, unproductive. Actions and results declare the presence of spirit, of force, of life itself. When the fuse has gone out locomotion ceases in electrical vehicles; the

power is said to be gone,
and, the spirit has departed.
A spirit may again signify
an immaterial and
incorporeal intelligence—
"who maketh thy angels,
spirits," says the prophet.
(Ps. ciii, 4.)

The soul of man,
inhabiting the flesh, is
called spirit. Genesis says:
—"The Lord formed man of
the slime of the earth, and
breathed into his face the
breath of life, and man
became a living soul." The
human soul, disembodied, is
called a spirit — "Be thou a

spirit of health or goblin damned!" exclaims Hamlet. We speak of the spirits of the just. The vital principle of other inanimate beings is also called spirit. Other definitions of the word, spirit, appear adown the pages of literature in greater or lesser license. Most of all, however, is that true and exact, which the Samaritan woman averred:—"God is spirit." (St. John iv, 24.)

Supremely true is it, I repeat, to predicate spirit of the divine nature, which is

immaterial and incorporeal,
most pure and simple. God
is, however, in two ways
spirit. He is so in an_
essential sense and in a
distinctive one. In the
former sense, the divine
essence itself is spirit, the
very being itself of God—
God-head. Under the name,
disguise, or so to speak, *nom
de plume*, of Wisdom, the
Essential Being is portrayed
as "the spirit of
understanding, holy, one,
manifold, subtile, eloquent,
active, undefiled, sure,

sweet, loving that which is good, quick, which nothing hindereth, beneficent, gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits, intelligible, pure, subtile, for wisdom is more active than all active things, and reacheth everywhere by reason of her purity."

(Wisdom vii, 26.) This is God-head, robed in the dazzling splendor of indivisible nature. Viewed "essentially," the three

divine Persons are spirit; they are God, for, God is one, essentially, and there is but one divine nature. In a "distinctive" sense the Third Person is Spirit; He is, one might so express it, "the" Spirit.

By the words, "Holy Spirit," we understand, says the Church, "the Third Person of the Blessed Trinity." (Catech. Coun. Trent.) Says Hugo Etherianus:—"Some one might be tempted to ask, how the words Holy Spirit

show the difference between the Holy Ghost and the Father and Son since the Father, inasmuch as He is spirit, is called spirit, and the Son, being spirit, is called Spirit and a Holy Spirit? To this query we answer that though the Father is spirit and is holy, He is not the spirit of anyone, neither is He called such. Likewise, the Son, though He is spirit and is holy is nowise called the spirit of any one, for, in that sense it means the very nature of God. The Holy

Spirit is, however, the Spirit of God, and is, besides, called such, for, He is the spirit of the Father and the Son." (Cap. iii.) Though each of the Divine Persons is spirit and each is holy, when we speak of the Holy Spirit, we have thrown upon the mental canvas the Third Person of the Blessed and Adorable Trinity.

Such doctrinal mountain-climbing is irksome; we have to pause frequently, as the zigzag paths are steep, to refresh our human soul, to survey from each

accomplished stage of our ascent the ground we have traversed with a view to dilate the heart, to inhale the invigorating air, to take notes on shrub, color, leafage, fruitage and cloudage and absorb into the soul the grandeurs and meanings of the wonders of God, proclaimed in silent sonority from the vast uplifting landscape—"Who shall ascend to the mountain of the Lord?" Who shall witness the thrilling visions of earth and sky from Sion's lofty peak?

From the thirteen
provinces of Japan, the
Buddhists view the
mountain of Fuji-no-Yama.
Not to ascend to the altar of
the sun, once at least in a
lifetime, should be
accounted a breach of
Japanese duty to the ancient
gods. But, we have the true
mountain of God, not the
spectral, rising from the
divine land of the Church,
embroidered with valleys
and gorges, and Peter's rock
at its base. What vast,
outstretched beauties wait
upon our steps, —rosy

dreams of spiritual wealth!
What worlds of color-
glories beckon us on! With
the Holy Ghost we may
mount, and with the eagle's
eye gaze into the truths of
God-head, aye, into the very
face of the Eternal One.

"Seen on close approach, the
mountain of Fuji does not
come up to expectation,"
says the Japanese proverb.
Upon closer acquaintance
with God-head, the cosmetic
attractions of earth dissolve
from memory and the
grandeur of God-head
unfolds itself in startling

display, as we inspect the mind and heart of God, the workshop of the Trinity, where the vast machinery of earth and sky was forged, the sun, moon and stars were cast in their moulds, and the thunder-bolts of the empyrean were dropped from the anvil beside the flames that leaped up from the bosom of God: —" The Lord is high above the nations and His glory above the heaven." (Ps. cxii.) —"Great are the works of the Lord."

Mounting, by *prayer* and daily *meditation*, Sion's peak, we view these wonders, we drink in their supreme knowledge of the Divinity and divine ways. Wisdom tells us, "All men are vain, in whom there is not the knowledge of God." (Chap. xiii, 1.) The Holy Ghost leads us on and from "the fire, wind, swift air, circle of stars, the great waters, the sun and moon," (v, 2.)—we learn that "the first Author of beauty made all these things;" "that He made them, and He is

mightier than they." This very creation is designed to lead us on to God-head.

—"For by the greatness of the beauty and of the creature, the Creator of them may be seen, so as to be known thereby." (v, 5.)

"Because that which is known of God is manifest in them. For God hath manifested it unto them. For the invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made; His

eternal power also, and divinity." (Rom. i, 19, 20.)

From the beginning of the world, men, who stood in the sanctuary of creation and erred have been blamed for not having seen God in them. To-day God might say of their successors or religious descendants, "They probably err, seeking God, and desirous of finding Him," yet finally conclude as follows :—" How did they not more easily find out the Lord thereof?" They have fallen slain in the

vestibule of heaven. The lens they employed was not of the right quality.

"Unhappy are they and their hope is among the dead." (v, 10.) Men do not seek God in life,— "They liked not to have God in their knowledge," (Rom. i, 28.)

"Holding these things for God's, which are the most worthless among beasts, living after the manner of children, without understanding." (Chap. xii.)

"Professing themselves to be wise," says St. Paul, "they become fools." (Rom.

i, 22.) All this deadly ignorance and idolatry of life evinces a radical blunder, something wrong. When Ignatius surveyed the starry beauties, he saw with a proper lens. The Holy Ghost was in him. He photographed God's works in the right light, from the proper position—the end of man:

To know, love, praise, reverence and serve God, in this life, so as to be forever happy with Him in heaven; he smoked the glass of his

lens in the flames of his christian love. Withdrawing, he developed out of the view, not in his studio, but rather oratory, the lineaments of God-head. There he "searched out the wisdom, that goeth before all things." (Eccl. i, 3.)—the power and goodness of their Maker. The plate he used was spiritual and not merely intellectual; and God the Creator became engraven upon his soul, a breathing, living force, transforming and uplifting; for' he studied the lines of God-head so

revealed and built his own life along these lines. He studied God in the direct purpose of inflaming his will and heart with love. He got interior views of Christ. "And He that searcheth the hearts knoweth what the Spirit desireth, because He asketh for the saints according to God. And we know that to them that love God all things work together unto good, to such as, according to *his* purpose, are called to be saints.' (Rom. viii, 27:8.) The spirit of man is the divine element

within him, as Tertullian puts it;— "*limum in Deum Solidatum*"—God turned a little God out of the slime. The breath of God raised the human creature above the mere slime. This breath imparted to the mind a moral and intellectual power. So far, however, man is no more than human, though, divinely-human. He can as yet, not enter the hidden counsels of Divinity and be free to go behind the veil. Something more than nature gives him is required. Darkness and mystery of

God-head is as yet his lot—
"Wisdom is from the Lord."
(Eccl. i, 1); "He created her
in the Holy Ghost, and
poured her out on all flesh
according to His gift" (v.
10) "to them that love Him."
This love is rooted in
reverent fear:—"The fear of
the Lord is the religiousness
of knowledge," (v, 17.)—not
indeed disturbance and
terror, but reverent, calm
awe, what the *Breviary*
observes, on the feast of
StLinus, to be "the fear of
Saints." This keen per-
ceptiveness of Divinity and

true knowledge of love emanates from the Holy Ghost. The world at large is blind toward heavenly knowledge; it is carnal, animalistic or, at most, purely human. God-head is still hidden from them. The Holy Ghost does not illuminate where thrives the germ of darkness; the Prince of Gloom must be forced to furl his banner. Sin must fold her tents. This is the secret of the heart's intellectual and moral darkness, spiritual ignorance, vanity, idolatry

and despair:—"Son, if thou desire wisdom, keep justice, and God will give her to thee." (v. 33.)

The Holy Ghost makes the creature, that is merely human, humanly-divine; it becomes, thenceforth, man's right to cast his mind among the stars, for, his end is there, by virtue of the spirit's touch— starward! In the new economy all things are made convergent thereunto, in value and motive—"I will not hide from you the mysteries of God." The prophet trembled

at the thought of such spiritually intellectual and moral darkness and crouched from spiritual ignorance touching God-head; he feared, deeply, the alternative idolatry, which millions commit on earth every day, namely, that of living only for the world and being blind, in whole or in part, to supernatural destiny. The prophet shuddered at a possible lapse into this frightful source of human blunders—the unaided light of reason,—naturalism: "to worship

the vilest creatures;"
(Wisdom, xv, 18); "to have
fled from the grace of God
and from His blessing." (v.
19.) Shrill and loud and
sustentato, his cry arose,
"Take not Thy Holy Spirit
from me." (Ps. 1, 12, 13.)
Hear the bugle note, with its
quivering, far-reaching
tones! But the prophet
realized that the Holy
Ghost, the Source of Light,
must be removed from his
soul, and night dews must
needs gather and lie heavy
on his life, unless his heart
were constantly bent upon

God and riveted to Him,
above all His creatures.
—"Create a clean heart in
me, O God." This prayer
clearly shows us that the
prophet accepts God's
invitation to come and dwell
in Him; sin is to be
stringently barred out; idols
are to be speedily deported;
images of sensuality, of
money, of honors,—all are
to be struck from their
niches and crushed to the
dust—"For two things shall
they be punished, because
they have not thought well

of God, giving heed to idols." (Wisdom, xiv, 30.)

St. Paul imparts this blessing to us, "To be strengthened by His spirit, with the might unto the inner man. That Christ may dwell by faith, in your hearts, that being rooted in and grounded in charity you may be able to comprehend with all the saints, what is the breadth, length, height, depth, etc. (Eph. iii, 16.) Many men live only for pleasure of one form or another or to make money.

This being accomplished,
their fuse has exploded:
—"Having their
understanding darkened,
being alienated from the *life
of God* through the
ignorance that is in them,
because of the blindness of
their hearts. Who,
despairing, have given
themselves up to
lasciviousness, unto
working of all uncleanness,
unto covetousness." (Eph.
iv, 18, 19.)

This is an overwhelming
disgrace to a human being,
to an immortal being, to a

soul made to the image and likeness of God. Yet the world is more or less guilty of co-operation, by the effusive consideration it bestows on the rich, simply because they are rich and the dulled, stupefied sensibilities it displays in the presence of sensual indulgences and moral extravagances, which pass in their eyes for the gilded appurtenances and prerogatives of fashion and title. What a philippic, what a terrible doom God depicts, as He points the finger at

this materialistic and voluptuous life, the life of such as are hard and unspiritual—"His heart is ashes and his hope is vain, earth, and his life more base than clay, for as much as he knew not his Maker, and Him that inspired unto him the soul that worketh, and that breathed into him a *living spirit*." (Wisdom, xv.) How can a human being sink below clay? By swerving from its end, its God. Like the princes, whom God so severely arraigned, "who have not

judged truly, nor kept the law of justice, nor walked according to the will of God." (Wisdom, vi, 5.) God is King,— "The Lord ruleth me." How shall the inward man discern His voice in the fierce thunder roll of busy life and in the clash and storm of earthly passions? —"Who shall know Thy voice, except Thou givest wisdom and send Thy Holy Spirit from above." (Wisdom, ix, 17.) We go to the Holy Ghost, the gift of Jesus Christ—Who baptizeth in the Holy Ghost.

(St. John); "Become not unwise, but understanding what is the will of God, and be ye filled with the Holy Ghost." (Eph. v, 17, 8.) So much for the light; but, knowing my duty, how shall I fulfil it, beat and sustain a path through the living hell and the cordon of world, flesh and devil, and not be delivered by "the wickedness of men and by cunning craftiness by which they lie in wait for us?" (Eph. iv, 14.) How else, indeed, but by "Him Who is able to do all things, more

abundantly than we desire or understand, according to the power that worketh in us." (iii, 20)—by the Holy Ghost:—"Let no one presume to counteract the influences of this world unless he be made strong in the Holy Ghost," says St. Gregory. (Hom. xxx in EvaDg.)

Let the dust of Othiniel, let the bones of Jephthe, let the sabre of Gideon, let the skeleton of Samson burst into the Holy Ghost's loud acclaim in the gift, and prosecution, of

extraordinary vocations; for they indeed exceptionally reveal the Holy Ghost's power. Let Besaleel tell the toiler at the bench with chisel and hammer, and the laborer in the trench with pick, bar and shovel that the ideal of the highest and noblest living is that "which in other generations was not known to the sons of men, as it is now revealed to His holy apostles and prophets in the spirit." (Ephesus iii, 5.)—Jesus Christ, illumined by His Spirit," for we know that the

law is spiritual" (Roman vii, 14) and the knowledge of Him and love of Him, hidden from others, but revealed to the saints, to you and to me, if we do cherish His Spirit. "If so be that you have heard him, and have been taught in him, as the truth is in Jesus; to put off, according to conversation, the old man, who is corrupted according to the desire of error, and be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice

and holiness of truth—and
grieve not the Holy Spirit of
God" (Ephes. iv, 21-2-34,
30.) «So that we should
serve God in newness of
spirit, and not in the oldness
of letter" (Roman vii, 6.)
Our ideal of the New Law is
not the letters of our Lord's
name scribbled in the
darkness, but rather the
illuminated character
writing across the sky the
depths of His interior Spirit.

CHAPTER III.

NAME—HOLY SPIRIT.

—(CONTINUED).

The name, Holy Spirit, whilst not exclusively so, still, in a very distinguished manner, belongs to the Third Person. The prosecution of this theme is of immense value as developing a more distinct idea of, and showing, in finer lines, the machinery of piety. Lack of a certain amount of technical knowledge, that should

culminate in a confusing of the three Divine Persons, would betray such an indifference to religious science as could not fail to militate against one's better and more complete, at least, spiritual interests. Such knowledge is practical. To proceed with our theme: Anastase, patriarch of Antioch, says: "God is called Spirit, and God is called a holy God; the blending of the two names, however, befits the one who is properly called the Holy Ghost just as the name

Principle—*sine interjecto* befits the Father, and the name Son suits Him, Who, directly, proceeds from the Principle." (Lib. Dogmatic.) St. Augustine adds a link to the chain of evidence. In the sense in which we find it matter of record that "God is Spirit" (John xiv, 24,) Holy Ghost may be predicated of all (Persons of the Trinity) because the Father is Spirit and the Son also is Spirit, the Father is holy and the Son also is holy. Nevertheless, in speaking of that Holy Ghost, which is

not the Trinity, but which is understood to be in the Trinity, when we say that He is properly the Holy (Ghost) He is so declared in the relative sense; that is to say, His relationship to the Father and Son is set forth, therein, because the Holy Ghost is the Spirit of both the Father and the Son. (Quinto Lib. De Trinit.) "Holy, holy, holy, the Lord God of Hosts," says Isaias (vi, 3.) "Holy, holy, holy, Lord God Almighty," echoes Apocalypse (iv, 8.) "The other persons of the

Blessed Trinity," says St. Ambrose, "have a proper name and the Third Person retains as proper a common name." "Although," says St. Augustine, "the Father is spirit and the Son is Spirit and the Father is holy and the Son is holy, only the Third Person is properly called the Holy Ghost." The saint goes on to give a reason for this, "because He, (the Third Person) is co-eternal with, and common to, both, (Father and Son) He is called that which is common to both." It should

not waken surprise if a proper name, that is to say, in another sense than the appropriating of a common name, is not given to the Third Person as is the case with the First and Second Persons :—" As we are obliged to borrow from created objects names given to God, and know of no other created means of communicating nature and essence than that of generation, we cannot discover a proper name to express the manner in which God communicates Himself

entire, by the force of His love. Unable, therefore, to express the emanation of the Third Person, by a proper one, we have recourse to the common name of Holy Ghost, a name, however, peculiarly appropriate to Him, Who infuses into us spiritual life and without Whose holy inspirations we can do nothing meritorious of eternal life. (Catech. Trent. Page 66.)

The Second Person has a proper name because His eternal birth from the Father is properly called

generation, so the Person emanating from that generation is properly called the Son, and the Person from Whom He emanates, the Father. Inasmuch, however, as the Third Person proceeds from the First and Second Persons, and by what is called spiration, or their, as it were, concordant breath—not generation—we are quite at sea, when it comes to finding an analogy or likeness, that will reflect this mode of emanation, amongst the things that are

at hand or at all within our reach. The name, Holy Ghost, is, however, in a special manner, appropriate to the Third Person, from His mode of emanation from the Father and the Son, that is to say, and rudely speaking, inflation. Says St. Cyril:—" The Holy Ghost receives His name from air (breath) which we inhale and exhale, so that our respirations, aspirations, inspirations, suspirations and expirations should find, in the Holy Ghost, their source, their substance and

their increase." (De Pente).

Surely, this leaves no loophole for one's escape from the all-importance of the Holy Ghost in the matter of our spiritual existence, life or death, according as we receive and cultivate Him or unfortunately banish Him from our hearts and lives.

The mystery of the Trinity is brought home to our lives by investing each of our spiritual relations with that particular divine Person, who is particularly

and directly operative at a particular moment or occasion in it. St. Paul, assiduously, impresses us with, and instructs us in, this particular habit. *Holy Scripture* does not permit that practical abolition of the Three Persons, such as has no concern for the personality of the one immediately working in us. Practically, however, our manner of acting is tantamount to our saying or observing,—“Ah! what matters it? It is all one God!” There is, of course, in

this attitude, practical fusion of the Divine Persons in our lives. Our lives proclaim that one person as such is the same as another. There is, nevertheless, a difference existing between the Divine Persons, and St. Paul's persistent reiteration of the several Persons proves that it is not matter of a dead letter or cold, impractical theory:—"This is our faith," says St. Augustine, "that we believe and confess that Father, Son and Holy Ghost are one God, but, we can not ever

call the Son, Father, nor the Father, Son, nor call Him Who is the Spirit of the Father and of the Son, either Father or Son. For these designations signify what they^r are to one another." (Eph. clxxiv.)

Having advanced another step in the mountain of Sion, we may pause and, reclining, look out upon the new beauties of Godhead that will transfigure more and more the soul and impress the heart afresh, as we inhale Godhead,

lingeringly. With eyes
heaven-bent, our bursting
hearts will exclaim to the
Author of all: "Thou art the
Lord, the only God, and
glorious over all the world."
(Daniel, iii, 45.) "Holy,
holy, holy, Lord God of
Hosts."—Godhead
bewilders me; its soft
mysteriousness charms me;
ah, it is good to be here, it
attracts me from the low
earth. Sin hath separated
me, like Israel, from His
gaze, alas! too long. "We
are admonished more than
any nation, and are brought

low in all the earth, this is done for our sins. Our lives have been unholy, we have not sought our only end, God." Like Lot's wife, we have turned back, but now all that, thank God, is changed, and "we follow Thee with all our heart, and we fear Thee and seek Thy face." (v. 41.) The prophet puts these words upon our lips and now they fit our minds and our hearts.

Fleshly no longer, low, creeping things, but,—
"servants of the Lord;"
"Spirits and souls of the

just, lowly and humble of heart;" let us say it in one word—Saints. "*Ustote sancti!*"

The Father is Spirit, the Son is Spirit, and the Holy Ghost is Spirit. Ah! I, too, would be spirit, and, "the Spirit breatheth where He will, and they hear His voice." (St. John, iii, 8.)

How fragrant His breath as I ascend to the clouds of Sion "to seek His face," in prayer and meditation, and my soul catches the aroma of the mountain daisy,

bathed in the early morning dew. How my shrivelled soul expands, as I uplift it, by prayer and meditation, I repeat,—the only path—to the lofty, invigorating air of the Divine essence and goodness, unfolding themselves before my soul, truth and judgment dawning in their unrivalled effulgence of color and symphony of tone and culminating in a glorious sun-burst of love for God.

The prospect of my soul widens. The Spirit's breath hath electrically stirred the

currents of my sluggish, somnolent, aye, debilitated and even deadened soul; the mercury begins to rise once more and my icy heart melts. Yes, the soul's winter has passed and beautiful spring has come. Yes, I am, forsooth, spirit. Now! and ever shall the Spirit's voice, heard in yonder clouds of meditation, linger in my memory—"be holy because I am holy." (Lev. xi, 44.) This echo merges into, and is perpetuated in, the heart by the words of the Son of Man:—"Be ye therefore

perfect, as also your
Heavenly Father is perfect."
(Matthew v, 48.)

Godhead still must lie
hidden and dark to me, only
the prophet shows me how
to go forward with the
accomplishment of the call
and how to become holy:
—"Give ear, O Lord, to my
words and understand my
cry—for to Thee will I pray.
In the morning I will stand
before Thee and will see,
because Thou art not a God
that wiliest iniquity," (I
promise Thee I shall make

my morning meditation.)
"Neither shall the wicked
dwell near Thee, nor the
unjust abide before Thy
eyes. (Ps. v.) What a
glorious truth! Prayer will
do the work of spiritualizing
us. After standing thus
before the face of Jehovah
in meditation our vices and
faults cannot intrude; they
must melt before the fires of
His eternal gaze.

The slayer of a God
cannot well gaze upon his
victim without a revulsion
of sentiment, pity and love.

Face to face, however, in prayer and meditation, with the bloody work of sin, one will not be swift to repeat the offence. Ah, this is what makes it so hard for men to pray; they fear to look upon their dead, stabbed Saviour. The murderer at the bar shudders at sight of his victim's clothes and the incriminating blood-spots. My life is set henceforth to be so sin-free that it may repeat the prayer of David: "I will give glory to the Lord and will sing to the name of the Lord the Most

High." (Ps. vii, 107.) But only by "the word of His grace Who is able to build up and give an inheritance among all the sanctified." (Acts. xx, 22.) Yes, by the word of His grace, by the Holy Ghost, shall I enter the gates of the heavenly Jerusalem.—"Being bound in the spirit, I go to Jerusalem," says St. Paul. (Acts xx, 22.) Burnings, shadows, tears, tortures, pains, aches, the tragic earth-poem will be played out, with its full orchestra of

moods and passions; the Holy Ghost, in faith, so prophesied:—"The Holy Ghost, in every city, witnesseth to me, saying, that bond and affliction wait for me." (v. 23.) "But I fear none of these things," says St. Paul. Nor shall we fear any or all the devil's, the world's, our fellowmen's or even our own perfidies, if by faith we learn and love and strive, if by faith we judge and act, and by faith are prompted, if, in a word, we are "bound in the spirit,"

"the obedient slaves of
grace and our lives are made
to testify to the Gospel of
grace," and bear, on their
reverse side, the
indorsement of the Holy
Ghost. The promissory
notes and checks drawn on
heaven shall not be honored
unless they have, in their
motive and
accomplishment, the
indorsement of the august
name of the Third Person of
the Blessed Trinity —Come,
Holy Spirit!

CHAPTER IV.

FOOTPRINTS OF THE THIRD PERSON FROM THE BEGINNING OF THE WORLD.

"the Holy Ghost," in the sense in which these words were at one time or another used in the *Old Testament* and frequently in the *New*, means the Third Person," says the Church. (Catech. Trent. Page 66.)

It is a dogma of christian

revelation that there is a Trinity of Persons. Plurality of persons was, if not forcibly set forth, at least whispered in the *Old Testament* if we consider it in the light of the *New Testament*. It is safe to say that the "Trinity" is an essentially christian dogma, being explicitly revealed and breathed by Our Lord into all His followers. And it is, with us, an article of faith, whereas, before, it was a knowledge private unto patriarchs and holy souls and, for the rest,

locked up and sealed in the holy books. The full and open manifestation was to be, 'when the Son of God should have had taken on our flesh and the Holy Ghost been communicated to us with His manifold gifts that should be for the uplifting, enlarging, and purifying of our visions and hearts. The Hebrews were not a strong people, spiritually; their vision was unrefined. Truths of a mystic character might, easily, have led them into misapprehensions,

considering their very human character and an environment of a deep-dyed idolatrousness. It would have been difficult in the extreme to reconcile them to the idea of three persons or individuals and only one nature, so that polytheism would have seized upon them and this the more readily because it was a world-error. When Jehovah appeared on Sinai, he only revealed unity. The lightning and thunder-roll show us the character of the Hebrews.

They were rude and could only be impressed by elements of terror, as it were. The nobler and serener, moral guidance of a perfect human creature would not apply to them. When the Holy Ghost descended on Pentecost, there was a touch of this terror displayed, for the reason that the apostles had lingering Hebrew traits, but, the dominant note of the new economy is love and peace, and, our Lord's intercourse with the apostles had reproached their

rudeness, and attuned them to the new regime of the Holy Ghost and its characteristic tranquillity, sweetness and joy.

The "number" of persons can scarcely be said to be foreshadowed. (Hurter Theol. Dogmatic, page 312.) Two persons are accounted for when Moses at the very outset said: "In the beginning God created heaven and earth." (Gen. i, 1.) That is to say, God created heaven and earth by the Son. What strengthens this interpretation is what

our Lord Himself said, and St. John records: "They said therefore to Him, Who art Thou ?" Jesus said to them, "The beginning Who also spoke unto you." (viii, 25.)

St. Jerome and St.

Augustine confirm this reading by making it refer to Genesis, where the apostle makes our Lord say, "In the head of the book, it is written of Me." (Hebrews x, 7.) Plurality is insinuated again in Genesis—"Let *us* make men to *our* image and likeness." (i, 8). "It is not

good for man to be alone,
let *us* make man a helpmate
unto himself." (ii, 18.) And
He said, "Behold Adam is
become as one of *us*." (iii,
22); "Let *us* go down and
there confound their
tongues." (xi, 22.) We read
in Isaiah, "And I heard the
voice of the Lord saying,
Whom shall I send, and
Who shall go for us?" (vi,
8.) The Hebrew text, God
created, reads *Bar a Mohim*.
The subject in the plural and
the verb in the singular
indicate plurality of persons
and unity of nature.

Whether this doctrine, "the distinction of persons," was sufficiently proposed in the Old Law so as to make it belong to the common faith of Israel ?—this is not tenable; notwithstanding, it is none the less certain that the doctrine of the distinction of persons is found in the Old Law now more clearly expressed and again more obscurely foreshadowed. A wholesale denial of this is not permissible to any one.

(Franz De Deo Trino. Page 97.) The New Law demands

such a reading. Catholic feeling and the full roster of Fathers, sustain this contention. There are some Fathers who think that even the very "number" of persons was foreshadowed in the Old Law, in the vision of Isaias, who heard the cherubim chanting, "Holy, holy, holy, Lord God of Hosts." St. Ambrose expressed himself to this effect over the vision: "What business had he, with this triple repetition of designated holiness? If there

is a trinal repetition, why is there but one praise? If there is but one praise, why is the repetition three-fold? Why else is the repetition trinal, except Father and Son and Holy Ghost are, in holiness, one? He did not say it once only, lest he should omit the Son, nor twice merely, lest he should not reckon the Spirit, nor four times lest he should bring in creatures. To show, moreover, that there is one Godhead in the Trinity, as soon as he said three times,

'Holy, holy, holy,' he significantly added, "Lord God of Sabaoth." Holy therefore is the Father, holy the Son, and holy is the Spirit of God. Adorable is the Trinity, not adoring. It is worthy of praise, but it praiseth not." (i, 2 de fid. c, 12, num. 107.) and mighty truth, but, before the preaching of our Lord Jesus Christ, this triple mystery of Jehovah was delivered secretly, under terms more or less hidden. The Trinity of persons, in only one God,

was taught clearly, publicly, as «ven the Rabbis admit, only at the epoch of the advent of the Messiah, our Just One, an epoch when the name of Jehovah, who announced that this August Mystery, as well as the Incarnation of the Lord, was to cease to be ineffable, in conformity with Zachary's prophecy." (Drach.)

A distinguished Jewish Rabbi convert has said: "The dogma of the Blessed Trinity antedated the promulgation of the Gospel,

and the ancient synagogues from the first patriarch of the people of God possessed the deposit of this high

St. Gregory has said:

"God the Father was announced openly under the ancient alliance and the Son of God with less *eclat*. The new alliance has manifested the Son and indicated for the first time, under a cloudy sky, the divinity of the Holy Ghost. To-day the Spirit is at work in our midst and furnishes us with evident testimonies of His

existence. It had not been without danger to publicly announce the divinity of the Son of God unto men, when as yet they did not confess the divinity of God the Father; nor to impose, as a surcease of faith, belief in the Holy Ghost, so long as the divinity of the Son was not yet admitted. The light of the Trinity was to rise upon the world, feeble, at first, and, then, with a brilliancy ever increasing in proportion to the capacity of the human mind." (Orat. xxxi, 26.)

The divine diplomacy, so to speak, unveiled in these words shows a God-wise in other truths progressively taught in the Church. There is no tyranny visible, but, on the contrary, a tender wooing of, and a profoundly merciful consideration for, the poor human mind. It took eons of preparation and prophetic training for the Incarnation, and yet when, at last, the realization came, many went their way and would have none of it,—a sad lesson of human history

and a fearsome omen on the obduracy of the human heart.

"Back in the beginning, when the earth was void and empty, and darkness sat upon the face of the deep, the Spirit of God moved over the waters." (Gen. i, 2) St. Jerome snatches up this keynote. "The Spirit of the Lord moved over the waters," says the saint, or, as the Hebrew texts have it, "rested upon, and warmed the waters, after the manner, precisely, of the hen

that animates the *egg* with her warmth." We conclude from this that mention is here made, not of the Spirit of the word, as some seem to confess, but, rather, of the Holy Spirit, Who, in the same manner, is called the vivifier of all things from the beginning. (In tradit. i, Gen.)

In the *Old Testament*, the Holy Ghost was called, "the Spirit of the Mouth of God, Creator, Bestower of Chrism, Illuminator of the Prophets, the Promise of the Holy Ghost in more

Abundant Gifts, the Initiator of the Prospective Messiah." "His Spirit hath adorned the heavens," says Job. (xxvi, 13.) "Thou shalt send forth thy spirit and they shall be created," says David. (Ps. ciii, 30.) And in another place, "Take not thy Holy Spirit from me." (Ps. 1, 13.) "O that all the people might prophesy and that the Lord would give them His Spirit." (Num. xi, 29)—"Words which the Lord of Hosts, sent in His Spirit by the hand of His former prophet." (Zach. vii, 12.)

"And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding—he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of his eyes." (Is. >xi, 2, 3.) "The spirit of the Lord is upon me, because the Lord hath anointed me." (Is. li, 1.)

If a distinct person is not hermeneutically proven by these texts of the Old Law, the appeal of the New Law to the Old,— "These things, said Isaias when he saw His

glory and spoke of Him;" "Well did the Holy Ghost speak to our Fathers, by Isaias the prophet;" (Acts xxviii, 25, John xii, 41)—in proof of the revelation of Three Divine Persons, shows that the Holy Ghost, in the Old Law, was listed in the personnel of the deity. This is so to such a degree that the doctrine of the *New Testament*, on this point, is not to be reputed as a new revelation of an unspoken truth, but, the farther unveiling of an antecedent revelation and a more

distinct determination thereof. We see it in more clear lines, as at noon-tide, where, of old, evasive dawn light enveloped it.

Many Fathers saw the Trinity in David—"By the word of the Lord the heavens were established, and all the power of them by the Spirit of His mouth." (Ps. xxxii, 6.) Doubtless the Israelites were endowed with a larger or lesser luminance on the Scriptural depths, in proportion to their several degrees of

enlightenment. This clear enlightenment or obscure foreknowledge is a supposition the *New Testament* facts create.

—"The angel, answering, said to her, the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also, the Holy which shall be born of thee shall be called the Son of God." Again in St. John—"I saw the Spirit coming down as a dove from heaven, and He remained upon me, and I

knew Him not, but He Who sent me, to baptize with water said to me, he upon whom thou shalt see the Spirit descending, and remaining upon him, he it is who baptizeth with the Holy Ghost, and I saw and I give testimony that this is the Son of God." (Chap. I, 32,34.) These texts imply the conviction, in the minds of Mary and John the Baptist, of a difference in the Divine Persons. It hardly needs be said that the prophets and patriarchs

were very specially favored in this matter — " Abraham, your father, rejoiced that he might see my day." (John viii, 56.) With the "spirit of his mouth" —the divine saliva, as it were, — woodland and stream and pasturage, beasts and fishes, burst into life, and experienced, for the first time, heart-throbs, the principle of productive growth; the pulse of life beat in creatures; the engine of the world's heart was prompted into action

through the power generated
by the steaming breath of
the Third Person from the
fires of His eternal love,
without Whose tropical
breath creation would have
been sterile, a soulless
thing, subject to prompt
disintegration, bearing upon
its silent, pale face and in its
pinched eyes the decree of
an early doom. "And the
earth was void and empty,
and darkness was upon the
face of the deep and the
Spirit of God moved over
the waters." — All creation

is void and empty and dark, where the Holy Ghost does not breathe forth life, that is, lift the mere existence to a living, expansive, productive and reproductive state. Not by a passing movement, such as a created zephyr, does the Holy Spirit move over creation, but by an eternal breathing forth from the Father and Son, which, when it touches men, dissolves in a power and a presence that dominates and characterizes everything. The artist imposes his

personality on his works; his will is dominant; his art is there: his art is the very life of the picture. The Holy Ghost imparts life to creation ; this is his individuality, his artistry. Abolish this individuality in life and man loses his spiritual or moral life, as the case might be. Touch the rose with the frost, find the heart of the robin with shot, sever the ripening pear from its stem—it is death. The Holy Ghost has, in a natural sense, withdrawn from

creation, in such cases. In the higher life which we have in Christ, and by virtue of His Sacred Passion, the Holy Ghost, which is the expression of Christianity, informs, dominates it, in the more Divine way — the supernatural. When the Holy Ghost withdraws this superior dominance and presence, the spiritual eyes grow sightless, the spiritual heart beats no more, the spirit is dead, it is void and empty, and darkness is upon its face. In the fierce glare

of this truth take up your prophet and read, and, you will then catch the eloquence, the pathos, the impassioned tones of his supplication, his cry — "Cast me not away from thy face, and take not thy holy spirit from me." (Ps. 1.) It is the moan of the November gale, the mad grief of Nature's heart torn and rent, made bleak and lonely. The prophet's spiritual vision, his eyes of faith, saw in the passing of the Spirit, and understood, the void

abysmal, the emptiness
gripping and the darkness
terror-smiting of the
immortal soul.

Says Pope Leo : "God
alone is life." All other
things partake of life, but
are not life. Christ from all
eternity and by His very
nature is, "the Life," just as
He is the Truth, because He
is God of God. From Him,
as from its most sacred
source, all life pervades, and
ever will pervade creation.
Whatever is, is by Him,
whatever lives, lives by

Him. For by the Word all things were made and without Him was made nothing that was made. This is true of the natural life, and, as we have sufficiently indicated above, we have a much *higher and better life*, won for us by Christ's mercy, that is to say, "the life of grace," whose consummation is, "the life of glory," to which all our thoughts, and actions, ought to be directed. The whole object of Christian doctrine and morality is that "we,

being dead to sin, should live to justice." (1stPeter ii, 24), that is, to virtue and holiness. Christ is truth and life. The Holy Ghost proceeds from Him, and, the Holy Ghost is Christ's gift to us, in the workings of grace — " By the spirit of His mouth."

The Holy Ghost has, as a matter of fact, had Israel in His fervid keeping. He has strewn her way with blossoming wonders, endowing the patriarchs and leaders of the chosen

people, at all passes, with various qualities, say of wisdom, courage or prudence, that the divers interests of Jehovah and the special plans of Israel demanded: "For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost." (2nd Peter i, 21.) Enoch, Noah, Abraham, Isaac, Jacob, Joseph and all those, who directed Israel, enjoyed a leadership, marked with a preeminence of wisdom and fidelity of government

breathed into them by the Holy Ghost, whilst Daniel, Isaias, Zachary and the prophetic candelabra received into the runnels of their souls the illuminative fluid of the Holy Ghost, which effectively pierced the veil of futurity and enabled them to peer through its mists with God-like vision: "The hand of the Lord was thereupon him."—(Ezechiel i, 3); "And the word of the Lord came to me, saying, son of man, prophesy and say, thus saith

the Lord God." (xxxi, 2.)

The Holy Ghost had the direction of Othaniel. The Third Person inspired Gideon with such marvelous strength and courage. The Spirit's hand wrought about the roots of Samson's giant deeds. When this immense man stopped his ears against the whisperings of the Holy Ghost, there glitters before the imagination an awful ideal of contrast between the inspired, colossal, pyramidlike mortal in his imposing grandeur and the uninspired child of mere

flesh, abashed, forlorn in his subjugation, a pitiable Sybarin, the mockery of Delilah, whase devilish art had sucked from his heart, like a viper, the blood of his might and reduced the giant to the humiliating capacity of a puppet.

The Holy Ghost brightened the path of Israel's kings. Under the influence of the Holy Ghost, Israel's first king, Saul, was a model of delicate feeling, of rare modesty and humility and of genuine

docility, of great self-restraint and wise forbearance, great simplicity and disinterestedness. Breathing upon him, the Holy Ghost made an effective weapon out of him to further the Divine glory. Faithless proved he to the Spirit's voice, and then? catastrophe and shame ensued and his honored crown is made to pass over to another, more worthy, because more obedient to the Spirit's voice.

The Holy Ghost makes

out of timid woman a vault
of discernment and an
arsenal of courage even to
the reassurance of a whole,
trembling nation. Deborah,
the prophetess, is witness to
this. (Judges iv.) The Three
Persons swept down the
fillets of David's harp,
"Who by the Holy Ghost, by
the mouth of our father
David, thy servant hath
said," (Acts iv, 25.) The
prophetking trusted ever in
the Spirit's guidance. "Thy
good spirit shall lead me
into the right land." (Ps. clii,
9.) — " Take not thy Holy

Spirit from me," (Ps. 1.)
How profoundly he realized,
ardently treasured, and
industriously cultivated, in
the pursuits of his daily life,
in his prayers and devotions,
the Third Person of the
Blessed Trinity! The Holy
Ghost inspired Isaias to
minister rebuke to the
recreant Jews, — "I heard
the voice of the Lord saying,
Lo! here am I, send me. And
he said, go and thou shalt
say to this people: Blind the
heart of the people and
make their ears heavy and
shut their eyes, lest they see

with their eyes and Thou foundedst not; I believe in a greater, or hear with their ears." (Isaias vi, 8, 10.)

St. Paul cites these words, as we have had occasion to observe previously, and adds, "Well did the Holy Ghost speak to our Fathers, by Isaias, the prophet." (Acts xxxviii, 25.) When the lustful elders plotted the invasion of Susan's chastity, it was the Holy Ghost Who outwitted their malicious vengeance, '• The Lord raised up the holy spirit of a

young boy whose name was Daniel." (Dan. xiii, 25.) The inspired youth, with a superhuman insight, such as the Holy Ghost imparted to him, unravelled the nefarious plot and vindicated in the end the honor of the young woman. "He became great in the sight of the people from that day and henceforth." (Ver. 64.) The Holy Ghost it was Who gave the graces, visions, revelations, promises, inspirations, vocations and special calls

from the dawn of the world, but, Joel foresaw that full measure of the Holy Ghost which had been increasing up to the coming of the Lord. He foresaw these exterior works and graces of the Holy Ghost, that were to be ushered in by the Incarnation. "And it shall come to pass after this, that I shall pour out my spirit upon the flesh, and your sons and daughters shall prophesy — moreover, upon my servants and handmaidens on this day, I

will pour forth my spirit."

In the interior workings and graces, the saints of the Old Law were sanctified, in every instance, by the Holy Ghost in virtue of the foreseen redemption upon Calvary, although *other* graces never given to Israel are given by the Holy Ghost in the New Law. Although the Creator in the

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creature and the Son in the Incarnation have revealed themselves, and we now live

in the dispensation of the Holy Ghost, and are at this time committed to the care and guidance of the Third Person so that the dispensation we are now in, is the Spirit of God, as Joel foresaw, still, the Holy Ghost from the beginning of the world, sanctified in ever augmenting measure. "The one great evangelical gift, the one great gift of the Gospel is the Holy Ghost." (Manning, Int. Miss. Page 23.) Silent as the dewdrops falling into the chalice of the flower, noiseless as the

moving shadow of the sun
on the dial-plate, with a
tenderness and a
delightfulness and a subtle
coyness so exquisite that
lips may not tell it, the Holy
Ghost overshadowed her
and brought to burst in
glorious dawn the wrapt
soul of the incomparable
Virgin, imparting to it such
depths of sanctified glories
as the mind of man may
never, even in imagination,
sound. With awe, with
gratitude, with reverent
tongue, absorbently, let us
say of her, with the

Evangelist: "She was found with child of the Holy Ghost." To the Holy Ghost, then, the world is directly indebted for its treasure — Jesus Christ. The Holy Ghost laid the cornerstone of the Redemption in the heart of the Virgin. And what an incalculable difference asserts itself betwixt the two portraits, the Peter of the Atrium, with the shadow of the shackled Jesus thrown by the burning brazier on the wall, weird, grim, sad, terrible in his dejection on

the eve of the Redemption-
finale and the Peter of a
later period whose picture is
drawn for us in the fourth
chapter of the Acts. The
Holy Ghost had come down.
The whining countenance
has disappeared and the
lines of a determined spirit
are drawn about the mouth
and chin. With brow erect,
he stands in apostolic
grandeur, serene and defiant
before the serried forces of
an unscrupulous antagonism
and murderously fierce
dislike on the threshold of

his prison cell: — " Then, Peter filled with the Holy Ghost, said to them: ye princes of the people and ancients, hear." (v. 10.) The overflow of the spirit, by virtue of prayer, trickled down upon the Christians grouped around his noble presence,— "and when they had prayed, the place was moved wherein they were assembled, and they were all filled with the Holy Ghost and they spoke the Word of God with confidence." (v. 81.) hand of

the Lord is upon thee—and thou shalt be blind, and immediately there fell a mist and darkness upon him." (v. 9, 11.)

It was the Holy Ghost that dispatched Saul and Barnabas on the mission to preach, —" The Holy Ghost said to them: separate me, Saul and Barnabas." (Acts xiii, 2.) Then again it was the Holy Ghost Who inspired Paul to rebuke Clymas» the magician, who had been laboring to make the work of conversion

abortive. The same Spirit empowered the apostle's hand to execute the punishment of this wicked man: "Paul filled with the Holy Ghost, said, and now behold the

The presence of the Third Person enfolds the councils of the Church.—" It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things." (Acts xv, 28.)

With enlightened faith,

with solid dogmatic assurance, let our hearts, our lips, our life, repeat it, in a deep breath, sucking in its meaning as the sunbeam sinks in the dew. "I believe in the Holy Ghost!" And now, once again, let us pause for breath, in our ascent of Sion, in a new endeavor to attain to the complete knowledge of God, upon Whose summit the altar of God's Son is erected, whereupon we hope to lay our whole being, not merely our possessions, nor what we have, nor what we

own, nor what we claim, but our very selves as love-consumed victims on the bloody slab. "By degrees in the practice of virtue, one is to ascend the mountain of virtue," says St. Ambrose.

Before advancing further, then, let us be convinced that the Holy Ghost is the "Vivifier of all things," as St. Jerome observes. Of the world, forsooth, but, of my soul in particular it is the vivificant and cleansing force by justification. St. Tharasius says: "Praise be to the Lord, with the Father

and the most holy and
vivific

Spirit." (Brev. 12th Dec.)
Inhaling the breath divine I
drink in the very life;
abandoning it, the sap runs
out from the tree, and the
soul stands as yonder fig
tree, a barren, fruitless,
useless, dead thing, a mass
of rotten timber,
encumbering the earth, a
curse. — " There fell a mist
and darkness upon him."
"By the Word of the Lord,
the heavens were
established, and all the

power of them, by the Spirit of His mouth," (Ps. xxxii, 6), without Whose salutary, vivific beams all motion, both animal, vital, and natural, aye, supernatural, "would cease, speedily." (Ray, Creation, P. 1.)

Repeat it, O soul, "God loved me and gave Himself up for me." (Gal. ii, 20.) "The Word was made flesh." His gift to me is "the Spiiit of His mouth,"—the assimilating saliva. "The word of the Lord inflamed him." (Ps. civ, 20.) The Third Person warms me

with His breath, as with a flaming furnace, and, yet, I expire. I exhale Him again, and, like the breathless body, my soul grows rigid, cold, lifeless. Come, Holy Spirit, enliven what is dead, invigorate and stimulate what is languid and dreamy! Our Lord has placed us in the Spirit's keeping. In fear and trembling at the wickedness of the corrupted marl, ah, how fervently and much I should cultivate the Spirit's voice, rebuking me in sin, warning me in peril, encouraging me in struggle,

invariably uplifting me
from beneath the sordid
weight of material things
and purely worldly
concerns, ever pleading the
cause of Life against the
counsels of Death. Ah, dear
God, pity, pity, — " Take
not thy Holy Spirit from
me." Saul pleaded not so: he
was worldly, unspiiitual,
ungrateful; he forgot; he
forfeited the Spirit's care,
therefore, and lost the
crown; power had turned his
head. Judas, too, was
crushed beneath the steps

that should have been the instruments of his ascent to God. Money became his master, instead of his slave; his sceptre, instead of his staff. His standards were not spiritual. Business affairs engrossed him, money became his end, no longer the means which, were they but rightly and prudently handled, should have promoted his sanctification.

St. Ambrose has said:

"Those who condemn worldly things will merit the eternal; no one,

however, can enter the kingdom of heaven, who is overwhelmed beneath a weight of worldly desires without the faculty of setting one's self free therefrom." (Lib. 5 in Luc. cap. 3.) There must be one in the mastery, — the spirit or the world, by which latter dominance is meant all that is not conducive to the heavenly interests of the soul, all that does not make it well with us, ultimately, in the sight of God. There can be no mutual understanding or

compromise; one or the other must be the slave. It is life or death, as the soul rules or is ruled. Judas tried to evade this law of one being in the mastery; the unfortunate man had given the upper hand to his enemy by the adoption of such tactics. The traitor had not the faculty that St. Ambrose referred to, the faculty of spiritual liberty, the faculty of a complete dominance of the mind, a regal supremacy of the heart and body and a subserviency of all sublunar

things to the sceptre of the Spirit. He did not cultivate the Holy Ghost, sedulously, fearlessly and daily in his life, as David had done, as Susan had done, as all saints had done in the Old Law and the New. Of course he neglected his meditation and prayer. Results prove this. *Ut videam! Ut videam!* this was not his cry daily, and, we are not surprised, therefore, that his vision grew dark and ever darker as the days multiplied upon him. The lamp of his soul

burned low and ever lower
in him as his cupidity grew,
daily gaining in ascendancy,
until at last the Spirit's
flame went out altogether,
and, his darkened soul
offered alluring ground and
a fair field for the hatching
of the dark, historic
conspiracy against the Son
of Man. We need a good,
clear light to tread the
narrow path, and an
unclouded sight; that is,
excellent spiritual eyes.
Light is life to the soul, *fiat
lux*—come Holy Spirit I

In the course of one's daily life, if one should obey the Spirit's voice and not that of mere reason, one might, I doubt not, be poorly off in the sight of men. I dare say we should be dubbed, in such event, as fools, as dreamers, perhaps as impractical men, but we will avoid the blunders and shame of Saul and Judas, and, as St. Ambrose says, "withdrawn from lust, we shall avoid the penalties of blindness." Let the pagan follow his reason, let the christian follow the Holy

Ghost; earth is the former's goal and glory; heaven, the latter's. Not to do so is an untruth. Christ descends from the mountain," to heal our wounds," says St. Ambrose, "to make us, by the application and ampleness of His nature, partakers with Himself in the kingdom of heaven." (Loc. lie.)—to uplift and spiritualize us.

Says St. Paul "There are bodies celestial and bodies terrestrial, but one is the glory of the celestial, and

another of the terrestrial." (I Cor., xv, 40.) With us christians, it is as it is with the King's daughter, "all of whose glory is within."

Compare at this hour Dives with his keen knowledge of stocks and bonds, or Judas with his money bags that he had an eye for, before the spiritual interests of life, with Lazarus or St. John. The latter, were he alive to-day, should, I doubt not, be occupied with confessions, preaching or hunting up a lost sheep, whilst Judas was absorbed with counting the

filthy lucre. When the spiritual duties had been perfectly accomplished, St. John loaned his thoughts to temporalities with a secondary yet orderly zeal, and then immediately went and washed his hands and his heart to escape the poisonous germ of avarice. It is a triumph of grace and speaks volumes for the sturdy holiness of the other apostles that the moneygrubber's example did not contaminate them.

CHAPTER V.

THE HOLY GHOST IN VISIBLE FORM.

The Holy Ghost has, on various occasions, appeared in symbolic form, that is, visibly, before the human senses. On the solemn occasion of our Lord's baptism He showed in the form of a dove,— "and the Holy Ghost descended in a bodily shape, as a dove, upon Him." (Luke, iii, 22.) This particular symbol swiftly summons to our fancy the commingled idea of purity and ingenuousness.

The Saviour of mankind, in a loveliness of heroism that bewilders understanding, sets Himself up for the world's aggregate-sinner having need to be made clean. We draw from this vicarious life-picture the lesson of how snowy in whiteness one's soul ought to be, how swept, washed and dusted, aye, fumigated, one's heart ought to be if one really and seriously intends to receive the Holy Ghost as a guest under his rooftree. "The dove stands as a symbol of

that purity, which the Holy Ghost worketh within us; it goes to express that purity which Christ inaugurated, that is to say, the purification of the soul and is the word which expresses the secret, supernatural force, which He imparts to the waters, for the soul's sanctification," by the virtue of contact with His Sacred Body. Purity, therefore, is the characteristic idea of the proper kind of abode for the Holy Ghost, as these words teach us,— "Create a clean heart within me, O God, and

renew a right spirit within my bowels." (Ps. 1., xii.)

We have this idea conveyed to us by the unblemished whiteness of the dove and its natural cleanness. Some discover evidences of the dove's cleanness in its return to the ark. Many draw the inference that it's not finding a place for resting means that it could not fetch upon a clean spot, one that was free of defilement, of mud, of frowsy carcass or slimy lees of the deluge. We

can thence conclude that the Holy Ghost has no disposition to dwell in such a place as a diseased conscience, one befouled with sin, vice-polluted. (Hort. Past. Lib. i., 4 Lect. 2, Page 1.)

The Holy Ghost appeared draped in the symbol of cloud; — " and as He was yet speaking, behold a bright cloud overshadowed Him." (Matt. xvii, 5.) "The clouds, in *Holy Writ*, make for the symbol of divine majesty and, accordingly,

figure with frequency in connection with the divine apparitions, as the *Scriptures* evince: — "His throne is in a column of cloud." The Holy Ghost is, furthermore, peculiarly designated by the clouds. When, accordingly, the Mystery of the Trinity was portrayed in the instance of the

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Transfiguration, the Son showed in a robe of glory, the Father in the voice, the

Holy Ghost in the lucid cloud. The Holy Ghost was that overshadowing cloud through which the Blessed Virgin Mary conceived Christ. "This cloud also overshadows us, the outcome of which happily consists in this, namely, that it smothers the flame of fleshly desires and raises, with the lever of its vision, our minds aloft to things heavenly. The Holy Ghost is that pillar of cloud which guides us⁵ who constitute the true Israelities, onward to the promised land!"

(March. Loco. Cit.) The Holy Ghost appeared, besides, in the shape of fiery tongues: — "And there appeared to them broad tongues of fire, as it were, and it sat upon every one of them." (Acts ii, 3.) The purport in the present instance is the breeding of fellowship, a melting of self-will, and, of course, a cementing them into one mind and one heart: —a folding— "one fold;" a churching — " My Church." "First of all it does not come amiss for the Holy Ghost to

appear as fire, inasmuch as fire is the usual symbol of Divinity and has often served as a medium for the display of the divine glory." We read, for example, in *Exodus*, fourteenth chapter: "And the sight of the glory was like a[^]burning fire upon the top of a mountain." Moses, also, tells us in *Deuteronomy*, fourth chapter—"The Lord thy God is consuming fire." In the second place, fire especially and justly designates the Holy Ghost, because goodness and love are

attributed to the Holy Ghost, and these are correctly signified by fire, because, of all elements, fire has the most pronounced tendency to extend itself to all things, dominating and assimilating them. Hence if you apply it to oil, iron, or even water, it strives to amalgamate it in its own nature and to extend to such its own character and beauty. Of such sort is the divine goodness and love. Wherever it pours itself out, communicates itself, it essays to conform

every man to itself, make all share in its own productiveness and glory and, for the rest, assimilate all things, according to their capacity, into itself, because in everything that is there is some vestige of, and participation in, the Divinity. "When, therefore, the Holy Ghost proceeds as love and goes out to us, with the intent to transform all things into His own nature—a procedure peculiar to fire—the Holy Ghost is very properly designated under

the name of fire."—(Loc. Cit.) "But, we all beholding the glory of the Lord, with open face, are transformed into the same image, from glory to glory, as by the spirit of the Lord." (Gal., iii. 18.)

Let us stop to reflect for one moment and contrast the concord of the True Church and the sweet harmonies of brotherhood with the institution of Belial, set in the city of Babel. Mutual forbearance and love is not Nature's

instinct, by any means. This is christian art. What a conquest—one mind and heart in a charity that circles the world, embraces people of every hue, of every cast of idea, every complexion of taste, every shade of thought, variety of habit and literature, in spite of Nature's malignant tendency to seek and defend her own upon all occasions! Catholic christian unity is the world's marvel. "Let the peace of Christ rejoice in your hearts wherein also you are called

in one body, and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another." (Col. iii., 15,16.) But the secret of all this ?"If we live in the Spirit, let us also walk in the Spirit." "Let us not be desirous of vain glory, provoking one another, envying one another." (Gal., v. 25, 26.) The Holy Ghost works out this charity against brutish, selfish, envious instinct. He guards

the family integrity against iconoclastic pride and scuttling ambition, on the part of the Church's children, who, when piqued by defeated hopes, strive to disrupt her unity and sink the bark of Peter. But the fires of the Holy Ghost have so melted us together that no human or other agency can effect any fatal dismemberment. The Church goes on making for unity till the Holy Ghost is torn from her breast and we know that this cannot be

until Christ's promise
should have been broken:
—"Behold I am with you all
days."

To hark back to our
theme again: St. Augustine
says that it is "the Father
Who is now appearing, and
then again the Son, yet,
again, the Holy Ghost, so
that it is not for the most
part conclusively
established, which became
the special object of a
vision, as, for example, in
the promenade and
conversation that took place

with Adam, it might be the Father or the one and triune God." In the case of Abraham, it does not quite appear whether it was one Person or all three; the latter looks the more probable. Lot saw the Son and Holy Ghost. Who especially appeared to Moses and led forward the children of Israel through the wilderness or Who gave the law upon Sinai's peak does not well appear. Was it one or the other, or was it all three; was it by themselves or through the ministration

of angels that all these apparitions were carried into execution? It is not known. The Father, Son, and Holy Ghost are equally invisible in Their nature.

"The nature of God," says St. Augustine, "is invisible, not the Father only, but the whole Trinity, the one God." These perplexities belong to the Old Law. The apparitions of the Holy Ghost, in the New Law, are not without their debatable side; namely, where the point of inquiry touches their precise character and

manner of fulfilment. Of course, neither the dove, nor the cloud, nor the tongue of fire could be the Holy Ghost, Who, of course, is immaterial and invisible, whereas, these things are visible. Tertullian maintained that the Holy Ghost did truly light upon the brow of the Lord in the shape of a real dove. St. Augustine has committed himself to a real dove in the case, but he repudiates the personal assumption. "The creature was never taken on in any case where the Holy

Ghost appeared, as was the case with the Son of Man," says the saint, hence there was no pei'sonal union of the Holy Ghost with the dove. By parity, all this is predicable of the other apparitions. St. Augustine, further, alleges that the corporeous appearances exhibited themselves for the time being and then vanished out of existence. St. Augustine expressed his opinion in another place to the effect that no bodily animal figured in the apparition, "but the

corporeal appearances of a living animal which, by the Divine dispensation, executed motions similar to those of live animals without, however, having the life current injected into it." This was St. Chrysostom's idea also. Paschasius Diaconus (Lib. Primo), also calls it: "a transient appearance, not the durable substance." The prevailing sentiment of theologians is to the effect that there was not a true, real dove and that the Third Person did not assume the

appearance. This same opinion extends, also, to the nature of the tongues of fire and the clouds. The vital character of the apparition is in no sense or degree marred by the make-up of the phenomenon.

Supersensitive critics might choose to take exception to a species of what they might elect to call deceptiveness; but, at best, these apparitions were symbols and could not reasonably be looked upon to do more than "represent" the Divine idea.

The Holy Ghost appeared in the Old Law and, on the occasions just alluded to, in the New Law. It is, therefore, difficult to account for the oblivion into which the world has so effectively cast the august Third Person. "It is wonderful, then, how men with the page of the *New Testament* before them can fail to see this" (Manning.) For, if the Holy Ghost has shown Himself, whether this was achieved through ministering angels or appearances, it matters not

materially in the final computation or valuation of the plain fact that he wishes to be known, and, if the *New Testament* has for its distinguishing legacy to mankind the Third Person of the Blessed Trinity, it is no less true that He has had a joint and also a separate, appropriate or personal influence upon the world, upon Israel and the prophets. In the ancient dispensation, His footprints are everywhere visible on men and things, from the dawn of creation, yet, to us His

name is not on the sign, as it were. We make the Third Person a kind of silent partner, a retired member of the firm, if one were not irreverent in taste to employ such a commonplace in so sublime a subject, whereas, he is the active person immersed in the details and government of our lives.

Another step upward on Sion's slope. Musing

-on Godhead, in meditation
and prayer, a thousand
thoughts flash upon one's

soul, a thousand fancies
weave themselves into
spiritual phenomena, that
enrich and strengthen one.
The sun and stars irradiate
one's interior more
resplendently, as one
mounts skyward. Below one
sees the hurrying, jostling
throng, fretting, deceiving
one another, on the old, old
theme of weights and
measures, of bread and
butter and place—a scene
whose grouping is of dull,
cold, unspiritual hearts, a
goodly portion plashing in
the pool of ribaldry, and,

only a few brave hearts who earnestly care to master the science of Christahip, acquire the true art of living and cultivate the real end of man. By-the-by, I see the dove is symbolic of the Holy Ghost. Lo, I stretch forth my hands to catch the dove and put the white-winged creature in a golden cage —my heart and my mind.— "I will give you a new heart, and put a new spirit within you, and I will take away the stony heart out of your flesh." "I will put My spirit in the midst of

you and I will cause you to walk in My commands, and to keep My judgments and to do them." (Ezech., xxxvi.

26, 27.) The dove, I know, can only live on its own kind of nutriment—spirit food. If I fail to feed it on the proper kind of nourishment it must die in me. "The hour cometh, and now is when the true adorers shall adore the Father in spirit and in truth."—"God is a spirit and they who adore Him, must adore Him in spirit and in truth." (John iv., 23, 24.) The world wants not the

Holy Ghost, with His
piercing light, His chivalry,
His purity, His justice and
His truth. It is carnal,
materialistic ; it gives no
soul-worship, no spirit-
tribute, — hearty at least, no
tithes of interior cult and
adoration. — "The Spirit of
Truth," says Our Lord,
"Whom the world cannot
receive, because it seeth
Him not, nor knoweth Him
not, but you shall know Him
because He shall abide with
you and shall be in you."
(St. John xiv, 17.) "And
because you are the sons

oGod, *H.3* hath sent the
spirit of His Son into your
hearts crying: 'Abba,'
Father." (Gal., iv. 6.)
*"Spiritus nolite
extinguere"*—feed the
gentle dove.

To have the Holy Ghost,
one's heart must cultivate
the precept of sanctification,
—"That you abstain from
fornication, that every one
of you should know how to
possess His vessel in sancti-
fication not in the passion of
lust." (I. Thes. iv.(3.) The
dove may escape by the

open senses or lake wing
through broken bars. The
cry goes up from the slums
of Cairo, from the dead sea
of Paris and London,—'"Tis
Nature! Ah! ye Gentiles,
that know not God." (v. 5.)
The cry goes forth from the
Exchange and market-places
"others do it." Yes, but has
not the Holy Ghost said by
the apostle's lips "that no
man overreach, nor
circumvent his brother in
business." How little of that
justice inspired by
Christianity finds
application in daily business

life! Competitive lies, injustices in weights and measures, spurious wares, falsely branded. "The old man with his deeds" gets rich and powerful on his ill-gotten gains. The man who brings the Holy Ghost into his business, "filled with a knowledge of his will in all wisdom and spiritual understanding," determined to walk worthy of God, in all things pleasing, gets left behind by the unjust.

His unscrupulous competitor will have his

regal residence located, of course, in an exclusive district, overlooking, perhaps, the public park; he will have his broad, well-cropped lawns, his costly imported works of art, curios and bric-a-brac, his horses and large corps of servants; his house will be a Mecca for the strenuous worshippers of the golden calf; fashion's butterflies will suck his honey. His fellow-citizens will call attention to him on the streets; the papers will refer to him and his jewelled wife

at the opera; whilst in the meantime the honest merchant may be living in a humble side street; his wife will have to ride in a public conveyance, his children will attend free schools. He will have few visitors, no one will point him out on the street; should he patronize the symphony, he takes his modest place in the balcony. Before the triumphs of the wicked and unjust, the christian men of to-day need to be "strengthened with all might, according to the

power of His glory, in all patience and long.suffering with joy." It is the Holy Ghost that illumines the soul on this great enigmatic, dark, spiritual and social phenomenon. In lieu of blasphemies hurled against God and tirades launched against the unjust, the Holy Ghost touches our hearts interiorly to give "Thanks to God the Father, Who hath made us worthy to be partakers of the Law of the Saints in life." Wherefore, not thanks, forsooth? Pray

tell me, should you and I be different to those who are now rich, if we had immense fortunes? Could we better resist its poison? —nay! See, yonder flies the dove again! Yes it descends to the ground to find subsistence, but, it is guarded; it never seeks swamps, it submits to the necessary and quickly returns to its lofty abode in the eaves. How white its wings! They remind one of the truly christian mind and heart,—” the wings of the

soul." Many souls have but one wing and cannot fly to God; they have been shot through the other wing. The devil knows God but has no love for Him. Hark, the fiendish huntsman's bugle call, the blasphemous, the horrid yell of triumph: the world has shot the wing of the soul, has won her love, — that love for which a God died. The dove falls wounded by venial sin or stone dead by mortal sin. Alas! poor bleeding dove! - Alas, O soul, poor dead

thing! Behold the clouds
like a white squadron
sailing through the oceans
of ether betraying the
majesty of the Holy Ghost.
Once more the call
—*ascende superius*/—"

Moses entering into the
midst of the clouds, went up
into the mountain and
stayed there forty days and
forty nights." As a matter of
fact, we want no stairs to
climb, we want an elevator,
and some one to run it for
us. We come to the foot of
the mountain of the Lord

—"and there was darkness."
(Deut., iv, 11.) And we
dwell in the moral blackness
and stand aghast at the up-
hill toil, and the glorious
vistas, the enchanting
colorpageantries. The
revelations of the Holy
Ghost vouchsafed unto such,
and such only, as bravely
forge their way forward,
daily, gradually but
persistently, those
outpourings of interior light,
that, like lightning-flashes,
illumine our way, are not in
store for us because we shun

the toil, we spurn the conditions upon which the gift of heaven is dependant, we do not co-operate with the Holy Ghost. We dwell outside the orbit of the spirit. We want God to do all for us as though we were not moral beings nor dwelling in this world. Our life, as a consequence, remains *dark*, depressing; and, spite of all our diplomatic dodging, we suffer more in the long run from the justice of God and the gnawing regrets and

terrors of conscience than we should have had to do had we chosen, from the outset, to be courageous and firm out of love and never to have surrendered to the pressure of evil. Old age, the season of ripeness for the saints, finds the worldly and unspiritual-beclouded, sitting in sadness and despondency over wasted opportunities, and the world's promise of joy unfulfilled. Forty days and forty nights,—what a splendid meditation, what a

glorious retreat! Wonder not, then, at the immense spiritual force of Moses, at his wisdom, at his courage. The presence of God would tire our unwilling spirit and unmastered senses. Retreats and meditations and often the common and most ordinary services and functions of prayer affright many of us. We are earthy, O so earthy; we love the low ground, we court the phantoms of earth, the Jack-o'-lantern pleasures of life. What we find it hard to tear

ourselves from we surely must love, and, we can scarcely be said to love that to which we have to drag ourselves.

By daily meditation one climbs higher and higher each day with Moses and his kind, and, more and more do the mantling clouds of the Holy Ghost fold themselves about us, permeate and refresh us, fertilizing our souls and extinguishing thereby the fires of concupiscence or in any case moderating and

subordinating, consecrating and directing, their energy to the supremacy of reason and faith. There is a disease called malaria, a very common complaint with mankind. We spiritually need the higher air, the dry atmosphere of the mountains, we need a daily inter-communion with God to rid us of lack-lustre and that apathy of our souls which has gripped us so ardently after

r a systematic neglect of, or aged indifference to, our

religious duties after, in a word, a starvation of the soul and a dissipation that has so run it down as to make it receptive to each and every form of spiritual fever and illusion, so drained it of its buoyancy and elasticity as to render it a speedy prey to the eagle's talons and the lion's paws,— "Going about seeking whom he may devour." The Holy Ghost is fire. Like love, it seeks union, and is assimilative. "Charity seeketh not her own," says

St. Paul. "Charity begins at home," is the world's quick retort and incredulous sneer.

Indeed, the adage is, I have no hesitation to say, a wholesome one, from a theological standpoint, but when charity ends at home, as it so habitually does, the adage is a gross travesty on, or mockery of, the true ideal of charity.

The corpulent, well-fed, well-housed, powerful world rarely finds a moment to expend upon the interests of another. "Each one shall

bear one another's burdens," is a very brilliant theory, and that alone as far as the most of us are concerned.

The mind-sickness of another, the low-heart ache discerned only by spiritual ears and sympathetic hearts, the poverty, the sickness—well, they annoy us beyond endurance, and, what makes the matter infinitely worse, many of us are just cruel enough to show the fact by our all too brusque, savage, unchristian manner; we have no penny for the needy—or we fling it at him in a

perfect rage,—no word of kindness for the distressed—how unChrist-like! How adverse to the sympathy and love that emanates from the Holy Ghost! Ah! how much the world lacks and needs the communication of the Holy Ghost!—to irradiate its dark paganistic soul, to purify its cold, unsympathetic and selfish heart. Come, Holy Spirit, and rest as a dove upon my mind; as once upon the Rabbi's majestic brow, Thou spreadest Thy wondrously

white wings, in the Jordan
enfold my life, yea, with
those same snow-white
wings. Circle my heart with
Thy dewy clouds, softening
it toward every ill of
mankind. With the tongue
of Thy flame cauterize the
sores of my diseased soul.

CHAPTER VI.

THE HOLY GHOST IS DISTINCT FROM THE FATHER AND THE SON.

The Sabbelianists were a tribe of heretics, who had their origin of Sabbellius, an African Presbyter, who came upon the world's scene in the third century. Their principle was to deny the truth of the statement that the Holy Ghost is distinct from the Father and the Son.

Sabbelianism does not accept in the Trinity a distinguishing of Persons. We might add, incidentally, that it aims, also, to slay the Incarnation, by making out this tremendous project of divine love to be nothing more than the manifestation of God in Christ, differing, therefore, not in kind, but in degree, only, from his union with other holy men. Let us look into the matter.

Our Lord says: "I and the Father are one," (St. John, x. 30.) We find, however, that the adjective "one" is

framed in the neuter gender, the effect of which is the assertion of singleness of nature, that is to say, that there is but one divine nature. Put, on the other hand, the masculine gender upon the adjective "one" and it would be a contradiction to predicate it of the Three, for, employed in such fashion, it would come by a personal qualification. To say that the Trinity is one—neuter gender—would be, theologically speaking, correct. To declare that the Trinity is "one"—masculine

gender—without adding the word God, would signify that the Trinity is one person. This is Sabbelianistic, and, of course, heretical; for, faith teaches us that there are three divine, really distinct Persons in one divine nature. God-head is single, simple, uncomposite in Its nature. It is indivisive, but not in such a way aa not to exist in three divine Persons. Sabbelianism, precluding the mystery of the Trinity, runs together all

the divine Persons into a *single* one. This heresy has, of course, like all blunders, its instructional features—intrinsically, of course. Is it not, to a certain extent, at least, true that we, in our prayers, ideas and conduct, jumble the Adorable Persons? In the confusion, the Holy Ghost is disrobed of His individuality or personality, and now what else is this but a sort of practical—unconscious, if you will, and, thanks to God, unintentional yet a

practical—Sabbelianism. Its message to us individually is to be awake to the real, internal truth and to avoid any practice of Sabbelianism as well as the Sabbelian theory. The Sabbelians believed in God, as well as you and I do. It is the distinctiveness of Persons that precludes them from the pale. This would very naturally prompt us to give the Holy Ghost a distinct place in our ideas and devotions, both as a matter of faith, as from a

standpoint of truth and justice. The truth of the distinctiveness of Persons has no end of Scriptural testimony. Our Lord calls attention to the fact that the Father and Himself are not the only persons: "But when the Paraclete shall come, Whom I shall send you from the Father, the Spirit of Truth Who proceedeth from the Father, He shall give testimony of Me." (St. John, xv, 26); "And I will ask the Father and He will give you another Paraclete, that He

may abide with you forever." (xiv, 16.) Now, as if the spoken Word were not quite enough to set forth the mystery of the distinctiveness of Persons, we have the manifestation at the baptism of Our Lord with the visible corporeous appurtenances of the Holy Ghost impressively, yet picturesquely exhibited, in the distinct phenomenon of the dove, "and he saw the Spirit of God, descending as a dove." (Matt. iii, 16.) Then, again, nothing could

be more formal or more clear than Our Lord's words, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (xxviii, 19.) It should mean more to us in the future than it has in the past that Our Lord mentions so often the Third Person by His peculiar hypostatic or personal name. "But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things and bring all

things to your mind,
whatever I shall have said to
you." (Matt. xiv, 26.) St.
Paul says: "I beseech ye
therefore, brethren, through
Our Lord, Jesus Christ, and
by the charity of the Holy
Ghost, that you assist me in
your prayers for me to
God." (Rom., xv, 30.).

Text marches after text in
the mobilization of the
Sacred Scriptures, "The
grace of Our Lord, Jesus
Christ, and the charity of
God, and the
communication of the Holy

Ghost be with you." (I. Cor. xiii, 3; II. Cor. xiii, 13.)

What thence do we conclude? Is there, I repeat, no significance in this so frequent bringing forward of the Holy Ghost in a manifest, distinct designation? Faintly and dimly portrayed on the Scriptural canvas in the Old brought out in bold lines by the master hand and having its colors refreshed by the apostles in the New Law, there can be no mistaking the design of heaven to invest the Third Person of

the Blessed Trinity in the peculiar glories of His own distinct personality as "other" than the Father and the Son, though one in Godhead with Them.

The Holy Ghost is joined with the Father and the Son and "co-numbered" with Them so that His own name and personal or appropriated workings will come right to the foreground and assert themselves. This insistence can only be explained by the positive distinctiveness of the Holy Ghost's personality, the implication

of its deep mysteriousness and by the decided purpose, on the part of God, that we shall be amply convinced that the Holy Ghost is not a mere manifestation of Godhead—one in personality—not a figment nor mythical designation of an attribute, but a divine, immense, wondrous and distinct personality, equal in standing and condition to the other divine Persons. The insistence upon this truth implies, I repeat, the pure mysteriousness of it, and reason's absolute

incapacity to comprehend it, hence, this constant reiteration or determination to combat and batter down incredulity on the point.

Reading the *Holy Scripture* on any other assumption is confusing and needlessly distracting. It is a breach of simplicity to divide the forces of the mind and to array one person in such diverse forms; and, as we know, God does not aim at confusing us. "You are washed and you are sanctified in the name of Our Lord, Jesus Christ, and

in the spirit of our God." "It is wicked," says St.

Athanasius, "to assert that the Spirit of God was created or made, when we come to view the fact that the *Sacred Scriptures*, both Old and New, co-numerate and glorify Him with the Father and the Son." (De Incarn. n. 9.) "I am not alone," says Our Lord. (St. John viii, 16.) We encounter, in the development of our theme, Scylla and Charybdis. On the one side, the error of Sabbelianism and the Jews

juts out; on the other,
Arianism and the Gentile
faith. Faith takes a middle
course. With the former, the
Church preserves oneness;
with the latter,
distinctiveness of persons.
"Between the two opinions,
the truth goes on forever."
"Retain with the Jews the
unity of nature, and with the
Gentiles retain the
distinctiveness of persons,
and in this way the two
opinions will be mended,"
says St. Gregory Naz., (or
Catech. C. 3.) Fulgentius
says: "The Blessed Trinity

is one God, Father, Son and Holy Ghost, for there is but one nature in the Father, Son and Holy Ghost. But They are not one in Person. What the Sabbelians state is true, in so far as they believe the Father, Son and Holy Ghost are one in nature, but they go astray when they decline to believe in three divine Persons. The Arians are right in so far as they subscribe to three Persons, Father, Son and Holy Ghost. But They are not one in Person. The Arians are right in so far as

they subscribe to three divine Persons, Father, Son and Holy Ghost, but they go astray in trying to make out three divine Natures for three Divine Persons." (Eph. viii.) After all, truth prevails in the long run, in the Church and in human lives, with the former, here, the latter, eternally in death. Sabbelius is gone; Arius is dead. They have sunk in the mystery of Godhead, whilst the faithful sail serenely on in ecstatic triumph over its majestic expanse, through its strange mists, in the dear

old ship whose keel is red
with martyrs' blood, whose
magazines are filled with
the ammunition of
unassailable testimonies,
and at whose helm the aged
Leo stands in Peter's shoes,
wrapped in a storm garb,
buckled in the imperishable
coat of mail—infallibility,
in the shadow of the Holy
Spirit. Men and empires,
like ships, heeding not the
red lantern hung upon her
topmast, have perished in
collision with her.

Returning again to our
theme, the unity of Godhead

is numeric, not merely specific. Baffled by the mystery, the heretical idea tends always toward the illusion, that there must be as many natures as there are persons, and as many persons as natures in God. In setting forth that there are more persons than one, no wound is dealt to the undivided Trinity—Trinity, say I, not trunity, for there is but one divine Unity. The penal result of upholding the contrary, that is to say, a multiplication of divine Natures, is polytheism. The

numeric unity charges the air with denseness of mystery. St. Gregory Nazianzen voices this: "No words are adequate to bespeak the depths of the mystery, how, namely, one and the same thing is numerable and yet defiant of number.—"*Nimerabilis et numerum fugit.*"—"How distinctiveness is found where we know there is unity, how there is distinctiveness present, such as leaves the subject thereof intact,"—that is to say, the nature which is identified

with the distinct hypostasis or person is not affected.

—"Furthermore, there is another from whom the Word and the Spirit come forth, yet where you observe distinction in such matters, the unity of nature, on the other hand, admits of no division." (Or Catech. c. 30, T. ii, P. 489.)

"There is no principle of reason by which one can possibly penetrate the multiplicity of persons in a numerically unique essence." (Franz. De Deo Trino. p. 279.) St. Thomas

has well said, "If one were to start out to prove the Trinity, by natural reason, he would commit a two-fold offence. In the first place he would err against the dignity of faith itself, which has to do, in mysteries properly so called, with invisible things, which transcend human reason."—The apostle says. (I Cor. ii, 7): "But we speak the wisdom of God in a mystery, a mystery which is hidden." In the second place, one would impair his usefulness in bringing over

others to the faith, because when a man struts out with reasons that have no cogency in them, he becomes the laughing stock of the unbelieving." (1 q. 32 a, 1.) The world grasps specific unity. It understands, for example, how humanity is one, and realizes, at the same time, that there must be many men. St. Gregory observes: "Under headship, a community has unity only after a fashion, so to speak. Coming right down to fact, they are, for the most part,

disunited from each other—
each divine Person,
however, in so far as
identity of essence and
power is concerned, has not
less unity taken by Himself
than when coupled with
another." (Greg. Naz. or.
81.)

The unity of Godhead is
so divine in its character, so
complete, so simple, so
marvelous, that in one
person, just as in three,
there is the same,
incomparable unity of
Godhead.

Another step upward toward Sion's summit. Our work has not been a day-dream. We see and we see not, yet we believe that there are three persons in one God. The Third Person is not a nuance, a color-tone, but a distinct personality. Alas! we have not realized these tremendous, mystic phenomena before; why should we when we have been at no pains to explore them. Oh, yes, we have read of them in Sunday School literature and prayer books

and learned them in their briefest, tabloid form by heart, but, they have been waxen flowers in our lives, they have been lifeless, juiceless realities.

Irreverent?—well, yes, there is a disrespect and a very wasteful unconsciousness of the infinitude of treasures that lie within the reach of our souls, of our mind and will, were we up and doing and not merely dreaming or vegetating. Earth would become a vestibule of heaven; we should be richer than kings if, instead of

floating on the surface, we would dive down and gather the precious pearls that lie only at the bottom of the sea.

Yes, there is a resultant prosaicness in our lives. We have not cultivated the mystic sense. Ruskin has sought to express under the faculty of imagination a sort of shadow of this spiritual faculty. "The imagination," he goes on to say, "sees the heart and inner nature and makes them felt; it is often obscure, mysterious, and interrupted in its giving

outer detail; a seer in the prophetic sense, calling the things that are not, as though they were, and forever delighting to dwell on that which is tangibly present." Faith has given us a shower of jewels, spiritual gems, and we are childlike, if not swine-like, in our dull appreciation of the brilliants. The poet of nature goes to the fields, he gambols in them, and he goes out to the woodlands, and he gets at the heart of Nature; he goes in search of it. His soul grows in

familiar communing with
the meadows, the brooks
and buds; he learns their
language, hears the message
they have to deliver and
learns their secrets.

Spiritually, we know
Godhead in paint; we fail to
seek the heart of mysteries,
to drink in their treasured
sweets, to suck bee-like
their honey. God's law is not
in our hearts; we have not,
indeed, trained the mystic
sense, we are barbarous
christians. Our inner hearts
are far from God; we follow
God from afar. How much

of the God of creation do they know who live out their whole lives in stuffy cities, in narrow lanes, who never, or very rarely, see God's vast, blue sky and radiant sun? Were they not over-indolent, such people might at times, the least and poorest among them, stroll or ride out into the suburbs and see and explore the green fields and the mountain range and hear the birds chirping and carolling and smell the meadow's breath. The contrast would impress them with the

foulness of their abodes and
rags and prompt them to a
more wholesome existence.
Even in their begloomed
homes, the sprig of green,
the tuft of new mown hay
from the hay-rick, the little
yellow buttercup they had
plucked and now preserve in
a little vase, bowl or jar
would remind them all the
week long in their dungeon
homes of higher, purer
things, not far away.
Moralize on this picture.
Make the soul the city
denizen and the mysteries of
Godhead God's blue sky, the

golden sun, the meadows,
rivulets, birds and bushes.
How soon we should envy
the saints and not merely
patronize them as *parvenus*
patronize the paintings of an
artist! How soon we should
grow weary of our dull,
pessimistic lives! Taste and
see! The sorrows of Nature
would lose their note of
despair. Life's tragedies
would take on more of the
sapphire's glistening of the
throne cloud at sunset rather
than the color of human
blood, which the veins of
the poor supply to the

unquenchable dragon thirst
of the rich and the powerful.
Shall we, indeed, languish
in life's misery when the
whole expanse of God-head
is open to us to make the
spirit strong and glad with
the wine of its knowledge,
its beauties, its
transformation, its hopes?
Yet we know the rose from
the lily, the marigold from
the daisy, the
chrysanthemum from the
Jacqueminot. We discern
the individuality of each
planet. None so ignorant in
our midst but should blush

not to know a few, at least, of the starry splendors by their own name.

We know the individuality of our friends, their character and their tastes. When we meet them on the highway we recognize them at once.

What embarrassment not to have recognized them ; to have to strive to recall their identity and name! Your friend realizes keenly that you are so superficially aware of his personality.

Ah! you were, after all, only

an acquaintance of his and hardly that. Coming from behind us, coming before to meet us, crossing and recrossing our lives, every moment of the day and the night, the Holy Ghost is hardly an acquaintance.

Aye, He is but a name to us dull christians, who have no memory but for things identified with earth, and that have only an earthly meaning and purely earthly promises in them. We are not acquainted with His individuality, His doings, His dress, as it were, His

voice, with His manner of speech; in a word, a lack of spiritual knowledge can be but too truly laid up against our spiritual lethargy. What should we say of a physician who comes and says simply that his patient has a disease, who could not diagnose its particular form? What a criminal ignorance, indeed, would this be, and, as far as the patient is concerned, a ghastly one! No one questions that a physician ought to know his professional duties. Artists

are we who use paint but not color, and we cannot, or at least do not, distinguish color from color. You would say that such a one were no artist at all. Grace, grace, say we, and yet we know nothing of its colors. If, indeed, our capacity of mind and word be small, well, fill the pitchers you have. Give to God the widow's mite, all that your capacity can afford. One cannot get at mysteries! No, that is, not entirely, yet, one leaf from the forest, one petal! We may not see all, of course,

nor, perhaps, as much as others more bright and willing than we. Large fishes disport themselves far out. To reach them requires good vessels and hardy mariners,—saints of the highest type. We can live on the smaller creatures, caught near the shore. Shame, indeed, that one should be inexpert, inartistic, unrefined in knowledge of things divine!

How many christians review their Catechism from time to time, through life, to refresh their

memories and to preserve the christian alphabet, like a musician who practises his scales? Hence chaos, platitude, generalities in thought and speech and all through ignorance of the christian alphabet. Flotsam and jetsam we float along, creatures of environment and impulse; our personal faith is purely emotional or sentimental, whereas, if we delved into Godhead, drilled into its bowlders, rationalized and searched out—under God's help, of course — we should build

our lives far deeper than sentiment, we should fix it upon a broader, solider foundation and an enlightened mind would guide our way.

Practical Christianity suffers from poor circulation in our case. It needs the Holy Ghost, the spiritual battery. How is its circulation to be kept up? If one were to say to the wide world, meditate! I fancy the world would grin—perhaps some not of the world. How will men know God? Is it indeed by intuition? Nay,

but by reasoning matters out, by exerting the mind to debate and argue it into solid conviction with the help of faith! This is the chief province of preaching. Religion otherwise conceived is ephemeral. One may be somehow impressed but not convinced; this is one of the sad discoveries of human experience, a sad reminder of the divorce of the mind from the will. Hence recrudescence and fluctuation in virtue. Our house trembles in the blast

of temptation and often falls. To be true, one's practical religiousness ought to be built on deep principle and be systematic, and,— with all due respect to faith, — scientific, for, it is a serious business, a sacred science. It has its balance sheet and the account we are to render of the talents God has bestowed on us. *We* ought to advance in knowledge of God. As a matter of plain fact most of us are satisfied with a crumb; more of God would cloy. We have a faint

appetite for heaven and no set, serious, well-defined purpose to save our souls and to know daily how far we have succeeded in this tremendous business of life. (A.) All mankind may be united to God, not, of course, by that unity, technically speaking such as the Three Divine Persons have in Godhead. Union is the most a creature may have with God — "My yoke is sweet."

Two can draw a load better than one, and bear a larger burden. In practice,

how often do we reject this christian wisdom in spite of the clear invitation, " Come to Me, all ye that labor or that are heavily burdened and I will refresh you." We remain alone, isolated, unrefreshed, jaded, parched, sick of our lot, fencing with despair; we are ankle-deep in the slough of despondency or we encounter a steep accline and we cannot get on with our load, — this earthly load. Why? Precisely because we live aloof from the centre of gravity, we

live out of union with God,
we do not yoke ourselves
with God. We cut ourselves
loose from the Trinity and
perish. Here is man's best,
aye only, strength—with
God, "*Dominus Tecum.*"

This was Mary's glory and
force. The angel told her so
and tells us so — "the Lord
is with thee,"-a daily
momentary union with God,
in Him, by Him, with Him
and for Him, a constant
presence within and
without, the very air we
breathe in at each pulsation
of the heart. Solve that

union and there is death—of the soul! "Who shall separate me," shouted St. Paul in a cloudburst of holy chivalry. He was yoked to God; he felt the power of two persons and one of them divine. In the sunlit hours and labors, in the moonlit slumber, 'mid the day treacheries and amid the shadows of evil that haunt the night, our fondest hope should be that the angel might ever be able to whisper,— "The Lord is with thee." "O God, take not Thy Holy Spirit from me." A

comforting word to be sure,
O, Angel, which atones for
all our hunger, our mental
distress and all the rankling
vicissitudes of life. (B) One
may and ought to have
union with one's fellowmen,
aye, union, if not unity, with
all mankind's various
identities—"thou shalt love
the Lord thy God, and thy
neighbor as thyself." The
mute, inanimate world
foreshadows this principle
of christian harmony—the
world is one; all things, in
earth, sky and sea work in
unison, in a consummate

mechanism; "all things work together for good," says St. Paul. Even in creation, not to work together would mean no end of evil. Man is one in kind. Mortal pain illumines the bond. Christianity is one, "one mind, one heart." The blood of Christ seals this union enacted by His nativity, life and teaching. With Him we form one body. Redemption lays upon us the obligation of union with our fellows, union in multiplicity, that is to say, charity—real, deep,

complete, one that enfolds in its ardent embrace deity and humanity.

The Holy Ghost is distinct from the Father and the Son, yet, the eternal divine Unity is unimpaired. We, God's children, are cut up into distinct walks in life. Have we part parted with christian union? Have we broken the chain that should bind all men in one family, like a sheaf? Has our particular state in life weakened the bond of sympathy with the broad and scattered groups and

members of the human family and especially of the christian household? When attention is called to the lack of sympathy or what looks like friction between the members of one religious body and the adherents of another, the usual dictum of the philosophic observer is—well, you know, human nature! But in the twelfth chapter, first Corinthians, St. Paul teaches us to overcome this pettiness and selfishness. It is a sin against christian society, it

defeats the end of organization. Unity is the tocsin. The Holy Ghost is the centre of this triumphant, irresistible organization in the christian forces. Each christian is not to combat alone, but shoulder to shoulder with his fellow christian. Each organization or order is not to combat absolutely alone or in the odious sense of too great unsympathetic exclusiveness, but phalanx to phalanx in an *esprit de corps*. The community idea of religious founders

operates for the perfection of charity: we should enlarge this to the idea of the christian community. Our enemies are united; let us be a unit for this and more positive and lofty reasons. "Now there are diversities of grace but the same spirit, there are diversities of ministers but the same Lord, and there are diversities of operation but the same God, Who worketh all in all." "To one, indeed, by the spirit, is given the word of wisdom, and to

another the word of knowledge, according to the same spirit. To another, faith in the same spirit, to another, prophecy, to another, diverse kinds of tongues," etc. But all these things, "one and the same spirit worketh, unto everyone according as he will"—to sovereign pontiffs, to bishops, to priests, to Dominican, to Franciscan, to Jesuit, to individual saints, different graces, ministrations, operations, manifestations

of the spirit. St. Paul goes on to checkmate pride and selfishness, whether corporate or personal, that seeks too much isolation from the body. The right arm or the eye is ashamed of the poor toe. "In one spirit were we all baptized into one body. The body is not one member but many." The humblest is as truly a member of the Church as is the highest. All cannot be bishops. "If the whole body were the eye, where would be the hearing?" All men

cannot be priests, all women cannot be nuns, and all religious cannot be Jesuits or Carmelites. — " If all were one member, where would be the body." We all need one another in the Church; there is no such thing as independence in the mystical body of Christ! "The eye cannot say to

r the hand, I need not thy help, nor can the head say to the feet, I have no need of you." God has tempered the body together, "That there

might be no schism in the body, that the members might be mutually careful one for another." So united ought we all to be that the success or failure of another, whether it be an individual or a body, should in the one case exhilarate us or in the other cast us down.

"If one member suffer anything all the members suffer with it, or if one member glory all the members rejoice with it.

Rejoice with them that rejoice, weep with them that

weep!" (Rom. xii, 15.) The

Holy Ghost is the centripetal tendency in all the spiritual planets, in all christian systems and individuals. It is the human in us that is centrifugal. St.

Paul has so whittled his arrow in this chapter as to penetrate the hierarchy, the priesthood and the religious system. It pricks official arrogance, it stabs to the heart corporate or individual selfishness. "Charity is patient, is kind, charity envieth not, dealeth not

perversely, is not puffed up,
is not ambitious, seeketh not
her own." (I, Cor. xiii, 4.)

"Loving one another with
the charity of brotherhood,
with honor preferring one
another,— pursuing
hospitality." (v. 10, 13.)

This broad love which
blossoms in universal zeal
and encouragement toward
all who wear the uniform of
the christian army, whether
one be in the infantry or
cavalry, an officer or a
common soldier, no matter
what the color of his

uniform or what the number of his regiment, is the one correct christian disposition.

A difficult one, indeed, to cultivate, but, ah, so Christ-like! It enlarges one's sphere of usefulness. It opens up to us hearts now shut, opportunities now closed against us and subdues the hatred of enemies whilst it realizes, in so far as it depends upon us, the work of the Holy Ghost in the Church.—"One heart and one mind." I am selfish, petty, congested even after

having studied the wonders of the immense ideal, Jesus Christ, for so many years. I see no merit but that which is identified with myself, have no eye but for my own interests or those of my immediate spiritual family or friends. This, indeed, is to be small-circled. I persuade myself, however, that I love God. I affect to believe that I really do. I tell this to God, but yet I am not speaking the objective truth.

Who is selfish and indifferent to his neighbor

cannot be fervid toward
God. So far we have been
speaking of organic charity.

Raise, my friend, your
luxurious lamp-shade, let
the light of the Holy Ghost
be diffused around you and
pierce the gloom that lowers
over a vast, indifferent
world; let it illumine the
dark underground ways, the
misery and shame where so
many outcasts, waifs,
inebriates, paupers and
murderers lie submerged.
The Son of Man came for
such; He bled for such; He

died for such. These are
members of His family.
Their heritage

is our love. If we have
disinherited them, Christ
has not. We have pondered
the sad condition, the dire
extremity of need in the
individual sinner. One has
enough to do to look after
one's self. This is your
answer to God when He
questions you upon the
affairs of your brother. The
world has overcome you and
has dragged you down to its
own shocking, atrocious

level. Tucked away in our blankets, in cozy quarters with steam heat—let the night-wind whistle and moan, what have we to do with the pale, starving orphan, with the shivering foundling or the dying, homeless wretch, who perishes on our steps? What have we to do with the widow in the cold, damp cellar,—nothing short of a germ-incubator, with the meagre butt of a tallow candle to heat the cold heart of December and scorch the remnant of beef or mutton

begged at the butcher's, and kept on one side by the butcher for his customers' dogs and cast to the mendicant with a scowl, aye, flung to her as to a human dog. Oh, we have no pity for such cases as we never think of such things. God does. No blackness of the night veils it from Him. The personnel of these tragedies are His children, begotten in blood and tears. They are our brothers, . but we disown them. Lamb of God I hear Thy bleatings. The poor and sinful stretch

out their hands for the softness of Thy fleece, for the warmth of Thy mouth. Alas, how often the world answers the cry with frost and stones. The Master knows it well; "He came to His own and His own received Him not." What did the well-housed guests care for His Mother, when the young Jewish woman and her humble carpenter-spouse could find no shelter and had to turn toward the mountains to find a birthplace for the Son of God? They themselves were

provided for, their concerns ended there. Selfish minds want no pother, they want ease. The sufferings of others make no impression on them. They sleep like tops and eat like buzzards and will have none of that which mars the sublime brutality of their lives.

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CHAPTER VII.

STTBSTANTIONALIT AND PERSONALITY OF THE HOLY GHOST.

Let Us take up once more our journey Sionward: "The pastor will accurately explain to the faithful that the Holy Ghost is God so as to be the Third Person in the divine nature, distinct from the Father and the Son and produced by their will."
(Catech. Trent, p. 68.)

If it be the pastor's duty to teach, that is to say, break unto his children the bread of life, it is a corollary that the faithful should hear and heed the words, ponder them and extract the strength that lies in them, in one word, eat the bread, not merely taste it but masticate and assimilate it. I say "bread;" in these days of the higher criticism, bread but rudely expresses the food of the soul. Perhaps one should say "chocolate eclaires" or "angel's ringers." This is hyperbole, of course, and,

yet, on the other hand, we have a right to expect that the bread offered us hungry children of God will be duly kneaded and baked and not given to us in such a form as makes no appeal to one's appetite or as, when eaten, will prove a disorder and embarrassment for the digestive organs. The functions of natural life are made pleasurable so as to attract one to life. Culinary subtlety and taste should operate in the matter of heaven's food. A dainty dish provokes the sluggish

appetite. like the Son, of the divine substance and truly God, be he accursed." These are the words of Damasus addressed to Pauliuus, Bishop of Antioch, A. D. 378. The Council of Constantinople added in the year 378 these words to the Nicene Creed:—"We believe—also in the Holy Ghost, Lord and Life-giver, Who doth proceed out of the Father, Who in conjunction with the Father and the Son is to be adored and glorified, Who spake by the

prophets." Ah, how reassuring is our mother's voice. Doubt and uncertainty vanish at the sound of it. Truth rises like the glorious orb of day in clear unclouded radiance out of the enfolding gloom. Reject this faith in the Catholic Church and you sweep away the symbol of Catholic confession of faith, aye, says St. Augustine, "I should not yield credence to the Gospel, had not the authority of the Catholic Church moved me

thereunto." For though the symbol, the Gospel and the rest of the divine writings contain what is revealed and the Word of God upon which in its last analysis our faith reposes, these sources always leave room for doubt and uncertainty without the voice and authority of the Church. Still within the luminant shade of the Three-in-One, still we tread in wonderland! Aye, reason is dumb before faith; the Church supplies the motor power to the lips that

confess there are three Persons in one God; hence it is reasonable.

If we use the sublime truths which faith sets before us we can all find something practically strengthening, tissue-making, in them, but, to succeed in the matter one has to put the tablet, as it were, under one's tongue and let it slowly, pensively and reverently dissolve. If the pastor is not free to label certain virtues because of their paramount

mysteriousness "wholesale" and to dispense them with grandiose platitude and glittering generalities, without merging them into detail and making for them practical application, neither ought the faithful to consider themselves free to put away in the cupboard these tremendous phenomena or relegate them to the store room, as if they had no particular purpose to serve in our lives. After these preliminary remarks, let us resume our theme:

The Socinians and

Rationalists make of the Holy Ghost a spectral, shadowy, impersonal and unsubstantial thing. The Socinian has in his blood the crystals of the Rationalist, whose boast is antagonism to all that is not wholly within the bounds of unabettèd self-sufficient natural reason. It holds in abhorrence the view of the supernatural held by men of faith. "If one there be who shuns to aver that the Holy Ghost is in truth and properly

To be sure, reason, from a human point of departure, cannot demonstrate that the Trinity is in collision with reason, yet no one pretends to squarely and snugly comprise within the circuit of its orbit the eternal harmonies, the abysmal perceptions of that stupendous truth—the divine Three-in-One. Here we sniff pure divinity; the aeronaut is above the atmospheric belt. The created mind essentially is outdone. "Founded on infallible truth," says St.

Thomas, "the opposite is altogether undemonstrable, and it is transparent that such truths as are marshalled out in the interests of such a view are not a demonstration but soluble arguments." (1. Q. L. A. B.) Faith and reason cannot come into conflict with one another. The rays of the sun would sooner collide. In man the intimate relations and the intrinsic character of his essence are quite understandable. God, however, is mystery-circled, shadow-draped. To the

internal character of His being ingress cannot be had by minds merely created. One foot is ever in the eclipse whilst the other is set down in the light. Let us repeat, is it then useful or even reverent to grope in the sacred mist? Most assuredly, as we have remarked previously, when our motive is without blame and one's disposition is of the truly humble sort. Says St. Augustine:—"In so far as one may do so, let us show the Trinity is one and only one true God." (Trinity

i. n. 3.)

The Socinians and the Rationalists of to-day would scout the Three-in-One upon a basis of mathematical axiom. They say $1=3$ cannot be; so say we. They say $A=B$, $B=C$ and therefore $A=C$. No one attacks the axiom. If these axioms were not self-evident there would be no way of understanding what one is to believe. St. Augustine has said "unless one has a soul that could reason one could not believe." By reason we know precisely what is

above reason, that is to say, of faith. $1=3$ is reasonably incorrect. One essence is not three essences. If we were not sure of this on the basis of reason we should not be sure whether in the Trinity there were not three essences and one person. Veritably, I repeat, one God is not three Gods, one person is not three persons, one Father is not three Fathers, one Son is not three Sons. $A=B$, $B=C$, therefore, $A=0$. Without this evident principle one would not understand the idea of

indistinct divinity when it is believed and revealed that there is a Father, Son and Holy Ghost and yet one God. Of course things in one way really one are in the same respect not multiple. Father, Son and Holy Ghost being one in Godhead are one God and not three Gods. Being one in deity, in so far as Godhead is concerned, the Father, Son and Holy Ghost are not different to one another. "I and the Father are one, there are three who give testimony in Heaven." The

substantialness of the Holy Ghost is admirably established by St. Thomas in speaking of the Son of God. "The same essence which, in the Father is Fatherhood, is in the Son Sonship."

A divine person is a divine relation. It is nothing more than the divine essence or substance —not indeed as substance in the absolute sense, but in the formal one of relativity. The most simple, divine entity has the two view points — the absolute, consisting of

essence and relationship,
which is three in number
and distinct. Essence in the
sense of a substantial
relation is a divine person.
Essence (as such) neither
begets nor is begotten nor
proceeds, but (in its formal
relative sense) it is the
Father Who begets and the
Holy Ghost Who proceeds.
A divine person is nothing
less than a divine,
substantial relation or a
relationship bound up
(identified) with essence or
essence under the formal
manner of a relationship.

Relationship in the divine nature is the same as a something distinct and subsistent. (St. Thorn. Potest. Q. 9. A. 4). I venture to suggest an approximation to the possibility of grasping this ontological phenomenon by the accidents or species of the Holy Eucharist, where, for example, the figure, color and taste of bread are present, yet we find no bread. If we could designate these as substantial accidents we should have a more intelligible likeness to

a divine relation. Faith certainly teaches that in God relations are real. The Father really is, the Son really is and the Holy Ghost really is. A person is individual substance ; substantiality and distinctiveness make up, so to speak, personality. Essence, as such, knows no distinction. Relationship is the formal notion of distinctiveness; a divine person is the very divine essence under the formal mode of a relationship, *ad*

intra, in which way there are three mutually distinct, not, however, in the formal sense of the absolute, in which way there is one indistinct essence or nature. The IV. Lateran Council says (Cap. Damnamus):—"There is one thing above all that daunts the comprehension and baffles the tongue, and this is—truly Father, Son and Holy Ghost, three persons taken together and each one singly, and, therefore, there is in God only Trinity, not

quaternity, because each one of the three persons is that thing, namely, the substantial essence or divine nature which is alone the principle of all, (*universorum*) and that thing does not beget, neither is it begotten, but, it is the Father Who begets and the Son Who is begotten and the Holy Ghost Who proceeds, so that there is distinction between persons and unity in nature." This tells the story. The divine essence is really the Father, Son and

Holy Ghost; it is identified with each one of them. Yes, the Holy Ghost is the divine essence as a relation; at the same time there are no parts in God; there is no composition, physical or metaphysical; there is no multiplication of essence; the Holy Ghost is God. All the perfection of Godhead is in Him as in all the divine Persons—"We believe and confess that only God the Father, the Son and the Holy Ghost are eternal and there are none of these things, call

them relations or properties or singularities or unities, which are eternal and not God." (Symbol of Coun. of Rheims, delivered to, and approved by, Eugenius 3d. against Gilbert Parretanus) (Franz, P. 251). Divine essence is the fulness of divine being, incapable of decrease or increase, one and the same, now identified with each and again with all the three substantial relations or persons, though the persons are not explicitly conceived

but implicitly embraced under the notion of essence. Hence the Three Divine Persons are the very same fulness with the explicit expression of the substantial relationship. Each person is likewise the same fulness with the explicit expression of one relationship; and the embracing of the two remaining persons inasmuch as these are identified with essence, and inasmuch as they therefore belong under the formal manner of relationship, not, to be sure,

as constituent, but as
inexistent, immanent
termini, to the perfection of
each and every person."
(Franz, p. 251.)

It has been said that the
Father has not the relative
perfection of the Son. This
of course would imply that
the Holy Ghost has not the
relative perfection of the
Father and Son. St.
Bonaventure furnishes the
answer to this,— "there is
unity of nature and plurality
of persons, and there is as
much in unity as in

plurality, only not in so many ways. (Dis. 19, Part 2nd, 2. 1. Ad. 3). The Father, the Son and the Holy Ghost are the "*Summa Res*"—the essence of Godhead, each in his own way or relationship. The Holy Ghost is not, properly speaking, dependent—He is God. His dependence involves no imperfection. The Holy Ghost is necessary from the necessary perfection of the divine nature and His dependence is not that of the indigent and imperfect, but only such

a one as arises from the exigencies of perfection.

Let us pause again to feed the heart, to assimilate the fruits of such knowledge as we have plucked from the vine and flower-clad slopes of Sion. Is my religious character, is my relationship with God solid and substantial? Is my religion rather an emotion? Is it of the weathervane order of things, fluctuating, fickle, moody, inconstant, blithe and merry to-day, smiling with the sun, and, tomorrow, under the black, bleak sky,

sullen, grumpy, miserable and even bitter, helpless as a detached leaf, the dupe of every current—naturalistic? Do I go late to my exercises, fulfilling them in a half-hearted, pouting, scuffling manner, as it were, simply because I am not in the mood? Are incense, vestments, lighted candles and the exterior paraphernalia or outward trappings of religion the ground where I drop anchor? This is religious epicurism, sometimes found in neophytes—a system

which may tend to one's withdrawing from the religious food when the taste—subjectively, of course—loses its flavor. Do I mistake the thurifer's fragrant breath for dogma—symbolism for the symbolized? Alas! does not sense but too often affect the current of my religious life, whereas "truth" and "principle" should unalterably govern my life and reason, illumined by faith, should be the sheet-anchor of my soul, its constant guide, its

unwavering master. Do I correct, discipline, watch and temper my imagination with the emotional nature and so restrain and direct it as to make it the handmaid of reason and faith and not the insolent, giddy and fickle mistress of my soul, the tyrannical directress of my life? Do I lose the message of the song in the beauty of the singer's art? Am I feeding my soul on the sensuous vibrations and losing the melody of virtue or the inspiration of the soul? Does the "idea" appeal

to me, impress me and
captivate my mind—ah, it is
the human in me and that
alone that is touched; or has
the music of the church
choir, for example, fastened
on my soul, more tightly,
the sweetness, the beauties
of paradise, the tenderness
of God? Has it touched me
in its tremolo with the
melancholy of the human
struggle, the vanity of
human things? Has it made
the martial spirit in me
tingle with the strength to
win? Has the thunder of
sounds when the stops are

out portrayed God's majesty
so as to excite my soul with
the message of creation? has
it, I say, illumined the mind
and made the will more
determined? What a
beautiful christian lesson is
pictured for us in the huge
ocean greyhound! It keeps
its prow steadily pointed to
its destination— onward,
ever onward, to the destined
port, through calm, blue
waters, through
mountainous billows,
through dense blinding
mists and the inky darkness
of the moonless, starless

night. She heeds not the waters nor the howling winds that challenge her course, she minds not their caresses nor their rage, she does not fear them because she does not trust them, obedient to the compass the pilot directs her steadily onward. Obsequious, in turn, she cuts through avalanche after avalanche of billow, through storm, sleet and black night combined.

The sailing ship has also her compass, but she has to compromise with the wind and, as it were, humor her

caprice; often the wind and wave demand more of her, aye, all of her. The great power of steam and electricity has conquered Neptune, subdued nature — symbols of the new force in our life, of the new, the christian life of blood, sorrow and tears, a trying life, admitted to be so by Our Lord, by implication, when He promised us the Paraclete — the Comforter! The power of the Holy Ghost is within us. Faith, the Sacraments of the Church, prayer and good

works will keep the furnace at work and put steam in the boiler; they will keep the dynamo in operation to supply the spiritual voltage by which we will prosecute a steadfast, dogged course in our spiritual life and pass triumphantly through the storm and the night and the hail. This inward steam and electric power, the idea of ship and compass, of wind and wave and sweet recompense of a speedy, safe voyage may be found delineated in the homily of

St. Augustine: "All the glory of the King's daughter is within " — here is the all-conquering force, divine grace. "For from without mishap, persecution and distractions await us." Here we discern the stormy sea of the christian life, "out of which, however, a high reward in heaven emanates, one that bestirs the heart of the daring, that is to say, of such as may exclaim, we exult in our tribulations 'knowing '— not feeling merely, not surmising, not

fancying, nor opining with
doubt's vacillating, weak,
reluctant purpose, nay,
'knowing' — here is the
compass — 'knowing' that
tribulation worketh
patience, and patience
worketh proof; in other
words, as wave hurls the
ship upon other wave ever
forward," proof however
worketh hope and hope doth
not deceive, because the
charity of God is poured
abroad in our hearts by the
Holy Ghost Who is given
unto us (Ex. lib. 1. de sen.

Dom. in. mont. Cap. v.)
"Hope does not deceive,"
when it springs from the
charity of God, when our
spiritual compass is lodged
in the heart and mind, and
not merely stayed upon
sensuous emotionality.

When wind is favorable
to a steamship, it, too,
makes use of the
circumstance and spreads
her canvas to steady herself,
and again directly to
quicken her pace by
catching the gusts of wind.
When the wind is against

her, she pushes onward just the same in spite of it. Let us use piety, emotional, imaginal and sensitive when these help us, but at the same time strenuously defy them when they oppose us. The inward steam and electricity will accomplish all this. What mariner does not sigh for everything that will more swiftly waft him to his own land and the smiles of his loved ones? Yes, make all possible use of piety. A set purpose, however, is what makes man a vertebrate and not a

jellyfish. It is the mainspring of the rational creature. To act without fixed purpose and determined resolution, built upon deep conviction and deep faith, is to drift, to dawdle, to be addle-pated, to have a hope that deceives. To tune our lives to moods like an artist, to be obsequious to one's impulses and emotions is to be animalistic, erratic and unrational. "Where there is not a sane faith," says St. Augustine, "there cannot be justice, because the just man

liveth by faith." (Ead. Hom.)
The triumph of virtue is
over the flesh.

Emotion is one of the
concupiscential brood. Mere
piety or pietism throws
about one's virtues a certain
halo of picturesqueness; it
imparts to one's asceticism
a certain dash, lots of color,
a dramatic setting, and
renders it less somber, yet,
who does not admire, to a
greater extent, the
undaunted, resolute
firmness, that colossal
majesty and overpowering,
steadfast, latent strength of

the religious man, whose life in dogged fixity of principle is independent of whatever physical tone or emotion, — a christian in sickness and in health, in honor and disesteem, in fulness and penury, in life and in death. True liberty of the soul is found in independence of creature, emotion or sense. — "The spirit is willing but the flesh is weak." This is a true statement of affairs. To advance in spite of it is christian victory.

Emotionality turns out pious

people and, not infrequently, pietists, and perhaps it would be as well to say that there is a world of difference between the two things. Sound the inner soul, test the will and you shall encounter, contrary to appearance and pretence, the presence of foreign matter or vacuity—the virtue is not sane and healthy; it is veneered.

Womankind stands perhaps more in danger of insolidity owing to her temperamental make-up. The Church, you will

observe, makes reference to the "devout female sex."

Woman, more than man, is prone, in general, to filter the truths of life through a net-work of emotions. The trappings or embroidery of religion, its blazonry or leafage too much engage them, to the detriment of a better and solider fruitage of religion, namely, the interior qualities. Some persons are so dominated and enslaved by sensuousness that they are hospitable, demonstrative

and Christ-like to their brethren on sunny days and the antithesis on days of gloomy weather. As a cause of the practice of virtue the sensitive offers insecure ground. When from the intensity of the inner force of our love for God the senses participate by redounding thereunto they refresh one. Here they are an effect and not a cause and therefore do not deceive. If we make of them a barometer they deceive likewise, because they do

not record the state of the soul, they even belie the truth. Man is composite. Body and soul coalesce in a manner; the soul, however, must always grip the reins of government. There is a certain amount of human pleasure that, besides being the fruitage thereof, excites one to godliness. St.

Augustine says, "The soul is drawn to God by love,—it is the same thing, if you are drawn by the will and pleasure. What does it mean to be drawn by pleasure? To

take pleasure in the Lord. There is a certain pleasure of the heart, to which this heavenly food is sweet. Now if the poets could say that each one is drawn by his own pleasure, not by necessity, but pleasure, not by duty, but delight, how much the more forcibly ought one to say that man is drawn to Christ because he delights in the truth, takes pleasure in blessedness, takes delight in justice, in eternal life. Have the bodily senses their pleasures whilst

the soul is barren of its delights? This human delight is, however, chiefly the effect of the action of the soul, a result of the love in the heart, the vehement yearning for God. Give me a lover," says the saint, "and he will understand what I say, give me one who thirsts, a pilgrim in the desert, burning for the founts of eternal love—give me such a one and he will understand what I am saying." It will be seen in these words that the human

pleasure one experiences in religion is the fruitage of the soul. The root of this christian pleasure is in the soul not in the body. Of course it becomes in this way a cause of inner culture when the soul thus reminded of the sweet fruits is roused to a deeper conviction, a more resolute determination to do and dare for God and heaven. The sweet experience, the swift unveilings, the short glimpses of the divine Lover's sweet and majestic

countenance, moves one to desire truth and justice more and more. Yes, make all the use possible out of these delightful transports. Find rest in them and refreshment, an incentive, but rule them; do not be their slave nor dependent upon them. The Holy Ghost has a distinct, personal character or individuality. God is the exemplar of all christian ideals. The Orders of the Church, whilst of kin as children of one family, have their own relative

ideals, taken by the saints who founded them from the mind of God under the flatus of the Holy Ghost, in prayer and recollection.

The Dominican is such; he fulfils his ideal when he strictly conforms to the type of perfection portrayed in his institute. In so doing he reveals his Dominican personality and achieves his own end whilst he is enacting in the meantime his portion of the organic mechanism of the Church. The Jesuit has his ideal; the

cultivation of his institute imparts to his mind, heart and manner a certain personality, wherein a certain feature is more prominent than we find it in another order, for example, a military obedience in its internal organism, blind, quick and heroic, with a tact, a polish and a solidity markedly dominant in its outward aspect. The Franciscan has his ideal. The cultivation of poverty to a marked degree, attended, of course, by the other usual religious

requisites, stamps him with his own peculiar Assisian character or Franciscan personality. The priest has his ideal. Marked cleanliness of life, zeal for souls, a prophetic hatred of, and inveighing against, evil in the world. Yet, on the other hand, sympathy for the poor and sinful, the spirit, if not the letter, of detachment from temporal goods. A fatherly generosity, a hidden reserve, a priestly knowledge. This is his ideal; this imparts to his life the sacerdotal

personality; this makes him different to other men. The father has his ideal. A severely correct deportment, blameless conduct, domesticity, leadership in government, circumspection of speech, vigilance, prudence, interest in his children's lives, both spiritual and temporal, a consciousness that the little ones will be one day what he himself is—good or bad, and in like proportion. These, however, are relative types of evangelical and

christian perfection.

Peculiar bonds or relations operate in the ideal.

Independent, however, of all relativity, there is one deep bond, a mainspring, an elemental individuality, one essential cosmopolitan ideal that should be reflected by the life and conduct of every christian man of whatever sphere or rank or however high or low his aspirations might be. Truth and justice demand it, and God demands it; the heart demands it; our eternal

health demands it. The pledges we made in baptism and which we so often renewed at missions, in daily examination of conscience, all demand it. It is that every christian should reflect Christ, should speak and do in as Christlike a manner as is possible for each one of us, with earnest, steadfast effort and endeavor, to be like the Master. Each one of us ought, in consistency, if our religion is not to be but a shallow and hollow

mockery, to have a christian personality, a marked distinctiveness as against the deportment, character and personality of the mere pagan. Faith, hope and charity ought to be prominent in our lives, a beacon to all men, arresting the attention and commanding the respect of all men.

Relative types of perfection may vary. The christian, as such, has his own ideal, which was represented by Christ and

His teaching. Time cannot alter nor discount one feature of it. No christian is, or can be, held exempt from its tenets and exactions.

Whatever we profess we should be. To depart from the ideal is an untruth and a scandal. In a general way, first of all, a christian man should search after God's will. Any selfreliance that ignores this is paganistic. The carnal world loves the vertebrate; the spiritual world admires the man whose backbone is God. Too much self-reliance is

stubbornness. From a world-point of view success might be said to attend a certain extravagance of wilfulness, but in God's view, failure is oftentimes stamped on the results. God's blessing is not there, it is the will of man pure and simple. To consult God in our lives and subordinate all to God's will and law is characteristic of the christian; to love temporalities, merely as means that will lead us to God, is another general characteristic that goes to the working out of the

christian type.
Unworldliness is an
essential element of the
christian ideal.

These principles give our
life a background and
atmosphere and equip us for
emergencies or such events
in our lives as escape the
letter of the law. They
constitute the spirit, the
general principles of a
christian life. Add to this
the ten commandments and
other faithful observances
and the christian fulfils his
ideal—the christian is

christian, he has the spirit and the letter of the ideal, the virtue of the ideal; the body, soul and heart of Christ, so to speak, are on one's lips and in one's actions. Christ's personality means a personification of Christ, not from a theatrical point of view, nay, but from the point of view of living cultivation, vital imitation and spiritual absorption, a soul-blending so intimate in its character that Godliness is dominant and the carnal and merely human is

perfectly subservient to the law of faith,—“I no longer live, but Christ liveth in me.” Another item of food may be gathered from the idea of personality in the Trinity.—The perfect equality of the Three in face of their several distinctive relations, that the Father precedeth the Son and the two precede the Holy Ghost — logically speaking. The difference between the three is purely relational, however, and the three are, nevertheless, God. Human

life ought to reflect this divine economy. Surely society, religious, civil, domestic must be.

Inequalities, therefore, not intrinsic, not substantial, but such as are strictly relational and incidental to society must correspondingly exist.

Is there not in life, sometimes, offered in our manner of executing authority an occasion for the suspicion that we held ourselves of a substantially higher grade of being than

those over whom we have been given power and control? The Father, Son and Holy Ghost are substantially coequal. The Father must be, the Son must be and the Holy Ghost must be. There is not a substantial, so to speak, intrinsic inferiority. One has his origin of another, yet all are eternally infinite, God. Superiority in life has its domain, and its rights and privileges must be respected like all rights. At the same time, outside that accidental

election or selection, the purely social segregation of myself in the interests of society to have power does not, should not, and is not intended to, after all, operate in my personal character any substantial differentiation from my subordinates. As images of God, and as christians, as heirs to the kingdom of heaven, aye, in all the substantial of life and being, they are my equals.

Supremacy has its ideal. "If, then, I, being your Lord and

Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also." (St. John, xiii, 14, 15).—"If any man desire to be first, he shall be the last of all and the minister of all."

The washing of feet safeguards supremacy whilst thus pointing out the danger of its pride, the misconception of its character, its abuse and offensive ministration,

whereby the ideal is not reflected and the right purpose of it is defeated. Authority, therefore, is not left without its ideal, from which it may not deflect without sin. Of all the things in life that occasion a tendency to self-misconception, power takes the first rank, hence our Lord's attitude—upon His knees with a basin of water and towel—lest we forget and go astray, undoing instead of doing and in this way be lost. Our Lord

showed by the feet-washing that we are children, not slaves, under His law. Those who would have us by their affected assumption and arrogance forget or underestimate our dignity and the respect due to us as men and christians, are not humane or christian rulers, but tyrants.

Inferiors and subordinates have their rights accorded to them freely by Our Divine Master. Our Lord respected them always—Abba, Father!

CHAPTER VIII.

DIVINITY OF THE HOLY GHOST.

The present thesis has for its objective point the Macedonians, a sect of semi-Arians, called also Pneumatomachi, who take their appellation from Macedonius, an individual who became patriarch of Constantinople in the year 341. Their teaching was that the Holy Ghost is subordinate to the Father and the Son; in substance

and character, unlike them.

Macedonius was deposed by the Arians in 360, and his special tenets were condemned at the Council of Constantinople, in 381, which added to the Nicene Creed a clause defining the divinity of the Holy Ghost. Faith teaches that the Holy Ghost is God—"I believe in the Holy Ghost." (Sym. of Ap.) "Ananias, why hast thou conceived of this thing in thy heart," asks St. Peter, "thou hast not lied to man but to God!" (Acts v. 3, 4), adds the apostle, in the same

breath.

The apostle, we here find, calls the one, whom he immediately before names the Holy Ghost, in the present instance, God — "Why hath Satan tempted thy heart that thou shouldst lie to the Holy Ghost." (v. 3.) In lying to the Holy Ghost, Ananias had lied to God. St. Stephen reproaches the Jews with a repetition of that resistance which their fathers before them had offered to the Holy Ghost: — "You stiff-necked and

uncircumcised, in heart and ears, you also resist the Holy Ghost; as your fathers did, so do you also." (Acts vii, 51.) The offence of their fathers had been resistance to God; the Holy Ghost is, then, that same God, Who, of old, did speak:—"Harden not your hearts as in the provocation, in the temptation of the desert, where your fathers tempted me." (Heb. iii, 7.) "Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelieving to

depart from the living God" (12); "For He is the Lord, our God,—to-day, if you should hear His voice, harden not your hearts as in the provocation—where your fathers tempted me." (Ps. xciv, 78, 79.) "Well did the Holy Ghost speak to our fathers by Isaias the prophet." (Acts, xxviii, 25.) Our Lord Himself has also said, "Whosoever speaketh a word against the Son of Man it shall be forgiven him, but to him that shall speak against the Holy

Ghost, it shall not be forgiven." (St. Luke, ii, 10.) If the Holy Ghost were merely of creature-stuff the larger grievousness of the offence against Him could not be managed at all. "Know ye not," says St. Paul, "that ye are the temples of God, and that the spirit of God dwelleth within you?" (I Cor. iii, 16.) St. Augustine takes occasion from these words to remark against Maximinus, "Our body is the temple of the Holy Ghost, despise not our

bodies. They are the members of Christ. How great, therefore, God is—to Whom a temple is lifted by God and out of the members of God." (i. 3. n. 3.) Kings dwell in palaces, temples are reared up only to God, the Holy Ghost is, therefore, God. "No created being," says St. Cyril of Alexandria, "is such as God to dwell in a temple; for, among other things, this is characteristic of God alone." (Thesauri Ass. 34.) Creation, which is, of course, a prerogative of

Godhead is lucidly ascribed to the Holy Ghost, "and the spirit of God moved over the waters." (Gen. i, 2.)

Hence the divinity of the Third Person, for "in the beginning, *God* created." (v. 17.) "By the word of the Lord, the heavens were created, and all the power of them by the spirit of His mouth." (Ps. xxxii, 6.) Says Job, "The spirit of God made me."

In her prayer to the Holy Ghost— *Veni Creator Spiritus!* the Church makes

allusion to David and creation:—"Thou shalt send forth thy spirit and they shall be created, and thou shalt renew the face of the earth." (Ps. ciii, 30.) We find, furthermore, the Incarnation, a purely divine thing, imputed to the Holy Ghost. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore also the Holy which shall be born of thee, shall be called the Son of God." (Luke i, 35.) His is the unction of Christ—"the

spirit of the Lord is upon me, therefore hath He anointed me." (Luke iv, 18.) Hence that astonishment: "They wonder at the words of Christ." (v. 22.) "They were astonished at His doctrine for His speech was with power." (v. 32). Hence also the healing of the diseased masses at sundown,— "He, laying His hand upon every one of them, healed them." (v. 40.) "And the devils went out from many." (v. 41.) Says St. Paul,— "to another, faith

in the same spirit; to another, the grace of healing in ODe spirit." (I Cor. xii, 9.) Our Lord ascribes His miracles to the Holy Ghost. "If I by the Spirit of God cast out devils, then is the kingdom of God come upon you." (Matt. xii, 28.) The Holy Ghost will guide the Church to the truth and in the truth: — "But the Paraclete, the Holy Ghost, Whom the Father shall send in my name, He will teach you all things." (St. John xiv, 26.) "When the Spirit of

Truth is come, He will teach
you all truth." (xvi, 13.)

"Take heed to yourselves
and to the whole flock
wherein the Holy Ghost has
placed you bishops to rule
the Church of God." (Acts
xx, 28.) All truths emanate
to the Church from the Holy
Ghost, and her being
infallibly insured against
the possibility of deceiving
or of being deceived
through the Holy Ghost
places upon the Third
Person the stamp of
divinity. "How," says St.

Peter of Cluny, "could the Church deceive and be deceived for more than one thous

and years, a church with whom the true Father, with whom the truth—the Son, with whom the Spirit of Truth abides?" (Adv. Petrobrussianos lib. Cluniae, p. 1113.) Within and without the Holy Ghost exercises a regency in the Church. "And as Peter was thinking of the voices the Spirit said to him, 'Behold three men seek thee, rise

therefore and get thee down, and go with them, doubt nothing for I have sent them." (Acts x, 19.) Men strive to undo the Church, to work defections in her, to decimate her ranks; society, business and politics combine against her collectively, as an institution and individually. The Holy Ghost, however, directs the minds and hearts of men toward the truth. The Church of God must go on. In her outward management she is not left at the mercy of men:—"Take heed to

yourselves and the whole flock wherein the Holy Ghost has placed you bishops to rule the Church of God." (Acts xx, 28.)

Inspiration in *Holy Writ* and the prophets or in other words the divine Voice is of the Holy Ghost:—"For prophecy comes not by the will of man at any time, but the holy men of God spoke inspired by the Holy Ghost." (II. Peter i, 21.)

Regeneration and renewal or divine productiveness are His husbandry. "Unless a

man be born again of water and the Holy Ghost, he cannot enter the kingdom of heaven." (St. John iii, 5.)

"Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven them." (St. John xx, 23.) Here then is regeneration; a new genus is bestowed upon us or a lost one revived, a supernatural character; and in the second place the soul's renewal is achieved. The distribution of chrisms, sanctification and justification—all divine elements—emerge from

Him:—"But you are washed, you are sanctified, you are justified in the name of Our Lord Jesus Christ, and the spirit of our Lord." (I. Cor. xii, 2.) St. Gregory Nazianzen observes with pointed eloquence:—"I cannot be brought to believe that I am indebted for my salvation to one who is no more than myself. If the Holy Ghost is not God let Him first become such and, forthwith, make a God of me his equal." (Ora 34, 12.) The Third Person is that

substantial and essential sanctity whence all holiness wells forth into creatures. Says St. Cyril of Alexandria: "If they are guilty of extreme folly, who argue that we are to call the Father God but are not to take Him so or to call the Son God but are not to hold Him as such, how will we exculpate the ignorance of such as endeavor to despoil of His natural sanctity the Spirit, truly and by nature holy?" (Dial. 9. de Trin.) All knowledge is the Third

Person's for He is "the Spirit of Truth." (St. John xiv, 17.) "But to us," says St. Paul, "God hath revealed them by His spirit, for the spirit searches all things." Aye, the deep things of God. For what man knoweth the things of man, but by the spirit of man that is in him? "So the things also that are of God, no man knoweth but the spirit of God." In a variety of ways the Fathers extract from this point in St. Paul the divinity of the Holy Ghost. In the paternal and

abysmal arcana, the eternal concerns, only one who has a nature divine and co-natural with the Son's nature can find place,— "no man hath seen God at any time, the only begotten Son, Who is in the bosom of the Father He hath declared Him." (St. John i, 18.)

The Holy Ghost is ushered into comparison with the spirit of man. And, as we know, this is man's very substance, without which, veritably, he were no man at all:—"If it belongs

to the divinity to know the secrets of man, what a signal evidence it is of majesty in the person of the Holy Ghost that His gaze is in the depths of the most High God." (Paschanius de spir. s. 1, 2, c. 1.)

To the Spirit of God *Td Baby Toy Qsov* are pervious. Therefore the Holy Ghost comprehends God; but to do this is the exclusive property of Godhead; it is God's and God's alone. David says, "in thy light we shall see light." Even in heaven with the *lumen*

glorice, the brilliant light of the very divine Presence that enlarges and intensifies the vision of the elect, we will not come to comprehend God as He comprehends Himself in the enchanting vastness, in the supreme totality of His divinity, for Godhead will have always its fastnesses, as it were, its by-ways, its unclimbable heights, its own towering, mysterious incomprehensible self. The Council of Florence says that the blessed "see God clearly, as He is; in natur

one, in persons three." True, but the iron steeped in the furnace's glow retains its own nature; the saint never becomes God, though he be ever so Godlike. It will not be, perhaps, so much the lack of light, nay, rather is it the lack of capacitated eyes that disables the saints. "In Thy light *we* shall see"—We shall see. Surely *we* are not God; aye, through created eyes alone must we survey and enjoy the all-surpassing loveliness of eternal life. Even with the spectacles of faith adjusted and tempered

to the new light, a margin survives, a gap, a chasm—creature is creature. There is, and can only be, one God. How this reflection confuses us! It is not pleasant, in our case, to study our own pettiness and to descant on one's own disabilities. Mounting the ladder of science, Dame Reason should ascend with caution, for Faith ever should guide her ladyship's steps by her infallible guidance and true unerring leadership.

Awe, self-distrust,

humility, must qualify our speculations. For impudent, staffless mountaineers I catch the voice of warning from the summit
—*descende!* To faith with staff and guide the voice comes stealing softly
—*ascende superius!*

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The study of the Heart of God without faith or a proper disposition and a pure incentive has turned out a host of sceptical divines with a large

multitude of disciples
sprawling in the slough of
despond, heresy, unfaith and
materialism. With all the
pride of ages in the result of
centuries spent in research
and myriads of earth's best
minds absorbed in the task,
the most we can make of
ourselves is clay men—
sublime animals, beautiful,
if you will have it so,
wondrous—as saints, but
ever and forever, creatures!

Adown the retrospective
we see the valiant witnesses
of the divinity of the Holy
Ghost. Creatures could not

make themselves God, they could not make God a creature. The earliest ages sustained the divinity of the Holy Ghost and commended its belief in symbol. "Thou hast gone down," says St. Ambrose alluding to the baptismal fount, "recall what thou hast replied: 'namely, that thou believest in the Father, believest in the Son, and believest in the Holy Ghost. Thou foundedst not; I believe in a greater or lesser or least, but art compelled to be most cautious in thy language, to

believe alike in the Son as in the Father, to believe alike in the Holy Ghost as in the Son." (De myster. C. V. N. 28.)

The doxology derived from the very earliest periods—Clement of Alexandria and Tertullian—accords the same glory to the Father, Son and Holy Ghost. A battalion of text marches out of the patristic armories keeping step to the same air. The formula of baptism, however, furnishes the Fathers with arguments

especially felicitous in the way of proof of the divinity of the Holy Ghost. The main force of this weapon is found in the coupling and connumeration of the Holy Ghost with the Father and Son in this "fundamental" rite of salvation, one wherein man is washed of stain, regenerated, sanctified, made peculiarly the property of God. To feel the weight of this fact, fully, it is to be observed that if the name of the Holy Ghost were to be omitted from the

baptismal formula, the sacrament is not bestowed—it would be null and void. It is to be noted, also, that the Three Persons are invoked in one, unseparated, common name. From these data on the necessity of the coupling of the Holy Ghost with the Father and Son in so great a work, aye indispensable, it clearly follows that the Holy Ghost has the same authority and power, honor and majesty, in one word, the same divinity as the Father and

Son, for, baptism administered in the name of creatures would be spurious. To baptize in the name of an apostle or even Our Lady would not be valid. "Was Paul then crucified for you? Or were you baptized in the name of Paul? I give God thanks, that I baptized none of you, but Orispus and Caius, and lest any should say that you were baptized in my name." (I. Cor. i., 13, 14, 15.)

Our Lord would not have put a creature on a par with

God. "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

(Mat. xxviii, 19.) And as St. Basil remarks, "we should baptize only in the name of the true God, and the Holy Ghost would not make us children of God, by grace and baptism, if He Himself were not true God." (Adv. Eunon. lib. 111.)

How the evidences of the divinity of the Holy Ghost fall upon our upland path like leaves of autumn, nay, blossoms of spring, for they

are living things to us. Now we have reached a plateau, and after wading in morasses of arguments have come to a mountain-lake where we contemplate the image of the heavenly-Three. "We see now through a glass, in a dark manner, but then face to face, now I know in part, but then I shall know even as I am known." (I. Cor. xiii. 12.) Let us muse over the grandiloquent reflection. It is a vital matter, touching faith, justice and truth, that we profess and confess the

divineness of the Holy Ghost.—" I believe in the Holy Ghost." "There are Three Who give testimony in Heaven; the Father, the Word and the Holy Ghost, and these Three are One." (I. John v. 11.) I adore the Holy Ghost—true and Jiving God. "Glory be to the Father and to the Son and to the Holy Ghost." The assent of my mind unites with the pulse of my heart and the two in spirit and truth unite themselves to the hosts of heaven in that solemn trisagion— "Holy, holy,

holy!"

Ah! angels and saints
concord in that mighty
chorus; out of the
symphonic interblending,
mergent in melodic
wonders, I catch the
interlacing, now and then, of
the various melodies in the
distinct phrasing of each
chorus-band, pouring out
their spirits with quenchless
ardor, with a force majestic
and solemn, enchanting,
infinitely soothing and each
carol variant with the
number of heavenly
mansions, distinct with its

own particular theme,
formed on the character,
life, gifts and works of the
particular choristers.

Mighty and tumultuous is
that chorus, higher and
higher, broader and broader,
deeper and deeper the waves
of sweet and terrible
sonority rise and swell, now
revealing, in clear sweet
treble, the lily-vested
innocents in their ruby
mantles and tiny coronets,
now the counter-tones,
cavernlike, thundering, of
the patriarchs and prophets
in luxuriant, snowy beards.

Louder the swell and ever
louder, torrents of song pour
out from the mansions of
glory, and ever louder
sweep along through the
golden paved avenues of the
heavenly Jerusalem and rise
to the arches of space,
shaking its translucent
pillars of diaphanous
alabaster and falling in
fearful volume like as if all
the force and full extent

/ of the mighty ocean were
transubstantiated in sound,
whose thundering volleys

float and roll themselves
against the throne of the one
living God, in Three divine
Persons, and receding bear
away on its outrolling
music-waves the saints and
angels of God, in a spray of
sweet Sabbath, of exquisite,
eternal bewilderment. Not
in a Nirvana, but in a
tremendous, inspired, lofty
activity of worship and love
—eternal "life." The Church
sees and reflects this
panorama of bliss in her
apostrophe to her saints,
—"O! blessed man, in

whose exit the saints deliver themselves of song, choirs of angels wax gladsome and the whole army of celestial virtues are in choral attendance." (Resp. Lect. 7th martyrs.)—"Hark," says Daniel, "and you shall hear the sound of the trumpet and of the flute, and of the harp and of the sackbut, and of the symphony and of all kinds of music." (Dan. iii.) But it is not to the false God of Nabuchodonosor on the plains of Judea that this vast choir and orchestra rushes

onward; nay, but to the one living God—Father, Son and Holy Ghost, of Whom it is truly said, "If any man shall not fall down and adore, he shall be cast into a furnace of living fire." (Dan. iii, 6.) St. Paul, emerging from the third heaven, reminds us "that eye hath not seen, nor ear heard, such beautiful things as heaven has in store for us." St. John has drawn a tableau of the heavenly Jerusalem in dazzling colors; its unrivaled magnificence

stuns the being. — " The
glory of God hath
enlightened it, and the Lamb
is the lamp thereof." The
Holy Ghost, the gift of the
Lamb, floods the heavenly
city with sheen and
harmony. Alas! the sluggish
soul, the carnal spirit,
catches no unearthly sound,
it strains not its ear. In vain
has the angel of God called
to it to view in spirit the
heavenly Jerusalem and to
hear its liquid chant. The
walls of my soul are cold
and barren. No picture of

heaven, no portraits of it painted in words by the Son of Man and His apostles and retouched by the fathers of the Church ornament the walls.—"And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride for her husband." (Apoc. xxi, 2.)

"And he took me up in spirit to a great high mountain, and he showed me the holy city of Jerusalem." (v, 10.)

The song of the valley suffices me. Thick walled

flesh and swollen streams of blood keep my poor soul an exile from its true home. In its dungeon cell, unlit by the light of the Holy Ghost, it loses its spiritual mind. The rapt David yearningly prayed, "One thing I have asked of the Lord, this thing I will seek, that I may dwell in the house of the Lord, all the days of my life." Ah, no! you hear no song of heaven, no voice which only the soul can hear, because you are in need of the Holy Ghost. "The spirit of the Lord hath

filled the whole world, and that which containeth all things hath knowledge of the voice." (Wisdom, i, 7.)

True, the heavenly vision is denied to mortal eyes, though faith-ravished; true, its chant is muffled; still, we can grow in vision, by the influx of the Holy Ghost, ever increasing and striving to reach the level of its source, "as your heavenly Father is holy."

Jerusalem was unveiled to prophets and apostles to

illumine them, to direct and captivate us. So saith St. Augustine: — "Behold what manner of praise we are expected to show Jerusalem; rather are we to foretaste the Jerusalem which we will one day praise. The voice of the prophet does not exhort and excite us to such praise of yonder city as will be ours when we shall see and love and praise. But it is clear the prophet's meaning is that, so far as we may in this flesh of ours, the future joys of the elect, belching forth in our ears, shall fire

us with a love of that city. Let us be afire with the yearning of it, and be we not sluggish of spirit." (In. Ps. cxlvii, 11, 8.) Come, Holy Spirit, kindle in us the fire of Thy divine love! "The sensuous man perceiveth not these things, that are of the spirit of God. This is the doctrine of the spirit." (I. Cor. ii, 18, 14.) All revelation demands faith. But St. Paul speaks of a particular belief in the Holy Ghost.—" To another faith, faith in the same spirit." (I. Cor. xii, 8.) Faith without

the particular cultivation of the Holy Ghost would leave us soul-paintings in distorted, blurred outlines as in a very old canvas. *Holy Scripture* needs to be read under the Spirit's light, to vivify its ideas, to make its historic and prophetic, celestial and terrestrial scenes realistic and its personages living, breathing things. "O, all ye religious, bless the Lord, the God of Gods, praise Him and give Him thanks." (Dan. iii, 90.) Are we to exclude the Holy Ghost from these praises

and thanks? Is it not His mercy like-wise, that endureth forever and forever? (v, 90.) Does not mercy come from the love of God, and is not the Holy Ghost love? "God so loved the world, as to give His only begotten Son to redeem it." Does not faith teach us that the Holy Ghost, as God, created us; that He preserves and sanctifies us? Where is our gratitude? Not from a furnace heated with brimstone and tow and pitch and dry sticks that soon expire in cold ashes, but,

from eternal soul-torturing
fires hath He, as God,
delivered us. He personally
pronounceth our eternal
glory — "Blessed are the
dead who die in the Lord.
From thence forth now,"
saith the Spirit, "that they
may rest from their labors."
(Epoc. xiv, 13.) The saints
are no strangers to that
voice; oft have they heard it
in prayer; they were ever
grateful and mindful of the
Holy Ghost.— "Blessed art
Thou, O Lord, God of our
fathers"— not the Arians'
god, not the Socinians', not

the Deists', with the rest of the heretical basilisks, nay, the God of our Father, in one nature and Three divine Persons, "Worthy to be praised and glorified and exalted," says Daniel. (iii, 52.), "the Holy Ghost"—Who together with the Father and the Son is subject of adoration and glory," says the Council of Constantinople. Mine is, then, a duty of praise toward the Holy Ghost, a christian obligation for this faith is not the hermit's, any more than the work-a-day

christian's in kind. The foundation of the duty is put forth by the Catechism of Trent.—"We must acknowledge the Holy Ghost to be God." Have an eye out for His personal presence, study Him, know Him. "Have faith in the same spirit." Knowledge of God breeds light, and light leads to love. The liturgy perspires, so to speak, with this acknowledgment in antiphon,—the sequel to every psalm, in versicle, in hymns and introits of the Mass, after practically every

prayer, the mind of the Church is made clear and her design to engrave the Holy Ghost, no less than the Father and Son, indelibly on our lives. Echoed and re-echoed in the Church of God, is the "Glory be to the Father, Son and Holy Ghost." I shall cultivate the habit of acknowledgment toward the Holy Ghost, I shall see God in Three divine Persons and call upon all creation, upon angels, sky, waters, powers, sun, moon, stars, showers, dews, heats, cold, ice, nights, days,

upon all priests and holy
souls to praise the Father,
Son

and Holy Ghost. Like
Sidrach, Misach, Abdenago,
we are cast in the midst of
flames, the fiery passions of
boiling lusts; earth is a
cauldron. Where is our song
of praise, our soul-felt
thanks for deliverance in
holy consultation of these
devout youths ?" And the
fire touched them not at all,
nor did it harm them." (Dan.
iii, 50.) Hence the great
poem of praise that burst
forth from their lips to the

God Who sustained them.
What practical hope have
we in the moral flames,
"and hope confoundeth not."
"The charity of God is
poured forth in your hearts
by the Holy Ghost." (Rom.
v, 5.) Our triumphs we owe
to grace, which comes to us
in the Person of the Holy
Ghost—the charity of God.
Witnessing then these
victories in our life through
the Holy Ghost, let us say
with Nabuchodonosor: —
"The most high God hath
wrought signs and wonders
toward me. It hath seemed

good to me therefore to
publish His signs because
they are great, and His
wonders because they are
mighty." (Daniel, iii, 100.)

CHAPTER IX.

DIVINITY OF THE HOLY GHOST FURTHER CONSIDERED.

We do not expatiate at greater length on the divinity of the Holy Ghost as insinuating that our minds are still haunted by any shadow of doubt on the matter in hand, but, rather to have impressed upon us by *Holy Scripture*, and tradition, the co-prominence of the August Third Person

with the Father and Son as involving, in its persistent appeal, the larger necessity, on our part, of imbuing our daily lives with the thyme-scented aroma of His breath.

The Socinians and Deists are at pains to inform us that the divinity of the Holy Ghost was unknown to the dogmatic thought of the Church previous to the Council of Constantinople, A. D., 381. As a matter of fact, however, the Council of Nice, sitting in the year 325, had put forward this doctrine, in sufficiently

explicit and luminous terms, in its symbol—"We believe in the one God, Father Almighty—and in Jesus Christ His only Son, and we believe also in the Holy Ghost." The Three Persons are clearly set forth without difference and on a par with each other. Proofs positive on the point revert as far back as Christianity itself. In the second century, the church of Smyrna—Ep. n. 14.—wrote to the Philadelphians, to the effect that St. Polycarp, when on the verge of martyrdom,

gave glory to God the Father, to Jesus Christ the Son and to the Holy Ghost. St. Justin in his first apologia (n. 6) writes down: "We honor and adore the true God, the Father, the Son and the prophetic Spirit." Lucian, author of the dialogue *Philopartris*, brings in a christian in the act of inviting a catechumen to swear by the Most High God, by the Son of the Father, by the Spirit which proceedeth from Them, Who make the One in Three

and the Three in One
—"Lo!" he adds, "the true
God!" St. Iranaeus
entertained this belief as his
commentators show,
(Disert. iii, Art. 5.)
Athenagoras goes on in the
same strain. (Legat. Pro
Christ, n. 12, 24.) St.
Theophilus of Antioch—
(lib. ii, ad.) Autolyic n. 9,
assures us that the prophets
were inspired by the Holy
Ghost, that is to say, by
God. In the third century St.
Clement of Alexandria
brought his book on the

pedagogies to a close, with a doxology addressed to the three divine Persons.

Tertullian refuted the heretics for accusing the christians of adoring three gods. He assures them that the Three Persons of the Blessed Trinity are but One God, (*Qontra Praxeas* C, ii, iii, xiii.) Origen contributes his testimony

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in the same doctrinal direction, (Ep. ad. Rom. iv, 9; vii, viii, 5, etc.)

In the fourth century, St. Basil sets out to show the divinity of the Holy Ghost from the testimony of those who had lived in the three preceding centuries. He cites a passage from St. Clement of Rome, disciple of the apostle at first hand; he insists that the doxology was in vogue throughout the length and breadth of the Church and disowns being aware of its origin. This formula maintains the perfect equality between the Three divine Persons by rendering an equal honor to

the Three. Other religious customs go to confirm this credence in the divinity of the Holy Ghost. One might choose as a specimen of these customs the triple immersion at baptism, and, as we elsewhere observed, the very formula itself of baptism.

We have, furthermore, the *Kyrie ffeison* thrice repeated for each person, and, still again, the Trisagion of the Liturgy.

The Arians strove energetically, though vainly,

to suppress this Trisagion. It had come down from the apostles because we find it. in *Apocolypse*, eighth chapter, that bewitches the sight with the picture of the Christian Liturgy under the figure of eternal glory. This is how the most ancient religious usages are martialled forward to proclaim from the house-tops the venerable antiquities of our christian dogma and to do duty as commentaries on the *Holy Scriptures*. (Bergier Die. Theo. Dog. Art Sanct. Sp.)

St. Iraneus—(adv. haeres, 3, 16)—makes the remark that neither Our Lord nor the Holy Ghost nor the apostles employ the name of God in a definite, absolute way except to have it apply to the true God—"I am the Lord thy God, Who brought thee out of the land of Egypt." (Exod. xx, 2.) Yet Isaias the prophet, referring to this same occurrence, says: "The spirit of the Lord was their leader." (lxiii, 14.) Is not, then, the divinity of the Holy Ghost diaphanous?

"You slighted the commandment of the Lord thy God, and did not believe me." (Deut. ix, 23.)

Alluding back to this indiscretion the prophet Isaias says of the Jews:

"They afflicted the spirit of His Holy One." Nicetas, St. Jerome and St. Athanasius, following the septugint, here render the text: "They afflicted the spirit of the Holy Ghost." The prophet David says: "The spirit of the Lord hath spoken by me and His word by my tongue.

The God of Israel said to me, the strong one of Israel spoke." (II. Kings xxiii, 3.) Here we find the Holy Ghost called out and out God, the God of Israel. "I saw the Lord," says Isaias, "sitting upon a throne, high and lofty, and He said to me, 'Go, and thou shalt say to these people, hearing, hear, and understand not, and see the vision and know it not.'" In referring to this, St. Paul says: "Well did the Holy Ghost speak to our Fathers by Isaias the prophet,

saying, 'I go to this people, and say to them, with the ears you shall hear and shall not understand, and seeing you shall see and shall not perceive.'" (Acts xxviii, 25, 26.)

Let us now veer off to the consideration of the divine attributes. Under this head we find, first of all, "*Immensity*." "Do I not fill heaven and earth?" (Jer. xxiii, 24.) We find in the second place "*Goodness*"—"None is good

but one, that is God." (Mark x, 18.) The Douay annotation reads: "None is good of himself entirely and essentially, but God; men may be good also, but only by participation of God's goodness." (Inf. pag. Mark.) We find next on the list of divine attributes "*All-powerfulness*"—"And there is no other almighty God besides Him." (Tobias xiii, 4.) We find in the next place "*Wisdom*"—"And of His wisdom there is no number." (Ps. clvi, 6); "God the only wise." (Rom. xvi,

27.) Now, no creature could possibly have these attributes, and yet the Holy Ghost does, as a matter of fact, possess them. Let us see—"*Immensity*" belongs to Him—"the spirit of the Lord hath filled the whole world." (Wis. i, 7.)

"*Goodness*" belongs to the Third Person—"O how good and sweet is Thy spirit, O Lord." (Wis. xii, 1.) "Thy good spirit will lead me into the right land." (Ps. cxlii, 10.) "How much more will your Father in heaven give the good spirit to them that

ask Him." (Luke xi, 13.) The Holy Ghost is "omnipotent"—"The spirit of understanding—having all power." (Wis. vii, 2, 3.) "Wisdom" is an attribute of the Holy Ghost;—"the spirit searcheth all things, even the profound things of God. For what man knoweth the things of a man but the spirit of a man that is in him? So the things that are of God no man knoweth, but the Spirit of God." (II. Cor. ii, 2, 3.) Add to these attributes the "resurrection" and "vivification" of the

body, which is plainly a divine work—"He that raised up Jesus Christ from the dead, shall quicken also your mortal bodies because of His spirit that dwelleth in you." (Rom. viii, 12.)

The dominant fact of the world is the perpetuity of the Church. Every other institution under the sun has undergone organic variation, if not utter extinction. But the Church has not compromised on the point of her deposit of faith. In the very teeth of kings and emperors, from Nero of

Rome to Henry of England,
—men who were impatient
to give her a death blow,—
she never faltered in
confessing her faith. She has
seen the rise and fall of
many dynasties, she sees the
tombs of heresy, and
heretics, of false
philosophies and
philosophers, and as by dint
of ambrosial liqueur, like a
young giantess she
confronts new generations,
new systems, new
conditions, new inventions,
with a confidence whose
origin it would be sagacious

and profitable if the universal world would only bring itself to accept. The good such realization achieved would

more than compensate for the violence thus wrought to their feelings. Herod sought her in her cradle with murderous design—"Herod, a king, stretched forth his hand, to afflict some of the Church." The life of the persecutor went down in a violent and bloody evening—"for with an angel of the Lord struck him, because he had not given the honor to

God, and being eaten up by worms he gave up the ghost." (Acts xii, 23.) The revolting spectacle of a man whose very bowels fell out of him makes the name of Arius a reminder of that dread and secret power that guards the Church from error within as well as harm without—a power, O ye nations! it does not pay to antagonize. Tracked by human wolves the christian sheep and lambs have had to burrow into the earth like worms—a bloody heirloom, whose heritage has passed

on to other places from Rome to Erin and Poland, to the lands of Patrick and Nepomucene whose turn has come to pay to the living God their worshipful duties, to be sealed with the tessera of spiritual vitality—to be branded as nations of Christ. But persecution has been to her as the kindly shower of April, irrigating her faith and insuring abundant harvest.—"The Word of the Lord increased and multiplied." When her children have emptied their veins, having bled to death,

their very persecutors as Saul, their very executioners and the wives and children of their slayers have replenished the depleted ranks of the martyred dead. Where is the secret of this wonder of ages? There must be in the Church some principle that is not found elsewhere. Fanatics of the rustic type, under rabid tutelage and preaching—self-condemning, from its tone of envy and acidity, inasmuch as such qualities as are here displayed cannot have an origin in the meek

and charitable Christ,
cannot be prompted by the
love of God—such fanatics,
I repeat, in the wheat-fields
of western America, in the
hamlets of New England, in
the suburbs of Edinboro, or
in the shires of Old England,
poisoned with bitterness
toward their fellow
christians, ascribe the secret
power of the Church to
Beelzebub. Statesmen
impute it to her natural
military system, to a
naturally wise social
system. A vast number of
men impute the perpetuity

of the Church to a superstitious turn, a sort of disposition to be duped. This contention is veiled somewhat by the term, eccentricity. These samples of reasoning, alas, avow insincerity and self-deception on the part of many outside the Church. It is the old story of the unfair man, who, when arguments do not serve his end, will not shrink from recourse to vilification. When the ranks of the Church are shown to be recruited out of the best brawn, highest culture and

purest blood of every land, such reasoning is altogether pitiable. In what terms can we classify that disposition of vision which denies the perpetuity of the Church? It is not known to the vocabulary of reason. When the Holy Ghost descended at Pentecost wonders of speech excited comments—"what meaneth this?" says one, but others mocking said, "these men are full of new wine."

Every day eminent personages, like Cornelius the Centurion, of earlier date, and Newman, in more

recent times, come over to Rome. How is the fact explained? The Spirit said to Peter, "Behold three men seek thee... I have sent them." (Acts x.) The Holy Ghost draws these souls to the true Church; it is the Holy Ghost Who gives them the uplifted vision and the righteous heartcraving together with the courageous boldness to breast the tirade of the scoffer and the bludgeon of the persecutor in the shape of social ostracism and preclusion from lucrative

situations. Why does the Holy Ghost not draw the rest of men by that same grace? St. Paul answers this question — "because you rejected it; and judge yourselves unworthy of eternal life." (Acts xiii, 46.) "While Peter was speaking these words, the Holy Ghost fell on all of them." The divine electricity is in the word of God, spoken and preached by the lawfully appointed teachers of Christianity, but to get into touch with the current there must be an absence of all

obex or of all non-conductors. This means that one has to be properly disposed. Disposition effects the wire connection as the case of Cornelius effectively demonstrates. When the

Holy Ghost came to him he was prepared and rightly disposed; his soul was open to the truth and docile toward it, and his spirit was even more than this, it was brave—he sought the truth, he had to have it and he dallied not over the consideration of what the

truth might cost him—
"Immediately, therefore, I
sent to thee," said he to
Peter: I have no will in this
matter I await the voice of
God, the pleasure of heaven,
the will of my Maker. I
stand expectant to know
what my duty is and am set
upon its speedy, effective
execution—"all we are
present in Thy sight, to hear
all things, whatsoever are
commanded of thee by the
Lord." (x, 33.) Harken to
the word ye rebels
"whatsoever are
commanded of thee by the

Lord." The secret of the Church's unflagging endeavors, of her power over mankind, ought to be clear on the point of a supernatural superhuman origin and appeal to the common sense of the world. Gamaliel pondered wisely whilst his fellow-countrymen, the Jews, were intent upon strangling the infant Church and engaged in dissipating the prodigies of the Holy Ghost—how well the Jew spoke and how profoundly:—"If it be of God, you cannot overthrow

it." (Acts v, 39.) The Holy Ghost is that electricity of infinite voltage, generated in the dynamo of the Church out of her sacramental machinery. She cannot be resisted—she is of God. When Christ ascended, His heavenward flight created a suction

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—'the Holy Ghost drawing and absorbing all manner of men, in all times, by His grace. The voice of the Church is the voice of God;

the Holy Spirit proceeds from her. "And as they were ministering to the Lord and fasting, the Holy Ghost said to them: 'Separate me Saul and Barnabas, for the work whereunto I have taken them.' So they being sent by the Holy Ghost, went to Selucia.—They preached the Word of God." (xiii, 2, 3, 4, 5.) The apostles never acted in council on their own judgment, but in prayer and fasts they sought out and fully trusted to the authoritative voice, the help and inspiration of the Holy

Ghost; they followed the compass. This fact is very perceptible from the words, "It hath seemed good to the Holy Ghost and us." (Acts xv, 28.) And again, "they were forbidden by the Holy Ghost to preach the word of God in Asia," and farther still from the words, "they attempted to go into Bythinia, and the spirit of Jesus Christ suffered them not." On the other hand, the Macedonians attracted the electrical bolt in the person of St. Paul. The apostle was vouchsafed a vision in the

night. It was a certain man of Macedonia standing and beseeching him, and saying, "pass over to Macedonia and help us." (v. 9.) "Being assured," said St. Paul, "that God hath called us to preach the gospel to them." (Acts xvi, 6.) This apparent discrimination on the part of the Holy Ghost as between the Macedonians, Bythinians and Asiatics provides us with opportunity for a very important observation. The faith is given to those who have proven themselves

disposed thereunto by doing what shall have lain in their power and come within circle of their light. God wishes sincerely, earnestly, as only a God of love can, to see all men saved, but, it must be understood that the human will is free.

If there are vast numbers who have not the true faith, this cannot be woven into an argument against the divinity of the Church or in favor of discrimination on the part of the Holy Ghost. It is on the other hand I should think a melancholy

evidence, and a sad argument, of the world's indisposition. Says St. Thomas:—"It is the function of divine Providence to provide each and every one with the requisites toward salvation, as long as no impediment on their part is made to stand in the way. If any one,—for example, a savage in the forest—obediently follows the leading of his natural reason in the matter of desiring what is good, and avoiding what is bad, we cannot but most certainly

maintain that God, by internal inspiration, will reveal to him all that is necessary in point of believing or that He will send across his way some preacher of the faith, as He sent Peter to Cornelius." (St. Thomas *de veritate*, q. 14, a 11, a 1.) "Although one cannot on the strength of his own free will merit or acquire divine grace, one may nevertheless prevent himself from receiving it."—"Inasmuch as it is in the power of one's own free will to impede or not

impede the reception of divine grace, one justly has the guilt laid up against him when he lays an obstacle in the way of receiving grace." (Idem Contra Gent. lib. 3, c. 159.) The apostle said, when addressing the clergy of Ephesus:—"Take heed to yourselves and the whole flock, wherein the Holy Ghost has placed you bishops to rule the Church of God." (Acts xx. 28.) To the Holy Ghost, therefore, the Holy Roman Catholic and Apostolic Church owes its marvellous force, its

triumphs and indefectibility,
that resistance to hell's
portals, which was
prophesied by Our Lord.
Yes, "If it be of God you
cannot overthrow it." The
wondrous preservation of
the Church then, through the
ages, flashing the radiance
of her chariot wheels on
every generation and her
triumphal onward sweep in
the face of the furious gale
of mortal passion and a
thrice resented restriction
on human liberty mark
beyond the shadow of doubt
her superhuman magnetism,

force and character and emphasize the divinity of the Third Person, in Whose keeping her Founder has placed her. To meet all emergencies and changed conditions, the Holy Ghost inspires holy founders with a counter-spirit. These chosen souls raise regiments recruited from such persons as are adapted to the special work projected and are attracted in

dividualby by the Holy Ghost, by the spirit and purpose embodied in a particular religious rule.

The priesthood and religious life are under the dominance of the Holy Ghost both in their personnel and ministrative aspect. "Let no man take unto himself that honor, unless He be *called* as Aaron," that is drawn by the spirit. No one I fancy would be rash enough to obtrude himself upon the sanctuary or monastery without a conviction, ratified by the tribunal of penance, that the inward voice is the voice of the Holy Ghost calling Him.

There can be no doubt of the wisdom displayed in the vast ecclesiastic system, spiritual, moral, ethical, social, industrial massed in a solid economic unity and world-wide in its scope without peril of disrupting that same unity, like so many arteries in the physical body. It only needs the doing of his own part by each one before we should witness the conquest of the kingdom of God made, in a measure, complete. All the forces of the Church must be united and riveted

together in a bond of the deepest, most fervid sympathy and effective co-operation. If the divine rhythm is at times somewhat blurred, this happens because an individual player does not follow his score as the Holy Ghost has written it on his conscience and in His institute or because through undisciplined zeal a player tampers with the score or thumps out a man-written note or in conceited virtuosity enlarges on his own part with the result of

an inharmonious phrasing. If we but examine we shall find that thumping out a false note amounts to about the same as omitting a right one. To play one's own part of life's score perfectly is all God requires of any one. If a musician has half his fancy occupied with the score and execution of another player he cannot avoid making mistakes. If we wish after these incidental remarks furthermore to emphasize the divinity of the Holy Ghost, we might summon attention to the fact that

though every species of creature, human and angelic, has been invoked in *Holy Scripture* to sound forth the praise of God, the Holy Ghost is not to be found anywhere on the list. The canticle of the three youths in the book of Daniel covers all creation, 3^Tet the only mention made of the word spirit is the one where David speaks of it in the sense of the "wind"—"Stormy winds". (Ps. cxlviii.) St. Paul in his first Epistle to the Collosians, and St. Peter

also, enumerates the very highest creatures—"the angels and powers and virtues." (I. Peter iii, 22.) Now if the Holy Ghost were but a mere creature, as the heretical allege, He must needs have found mention in the Scriptural lists, which, as we have remarked, runs the scale, the whole gamut of creatures with its octaves, simple, double and triple.

Pausing again in our ascent to the mountain of knowledge we might rest the heart for a little while

and minister to it some food and drink or perhaps give it a little tonic. Let us, for the present, supply such practical thought as is ready to hand. Love, respect and obedience to lawful ecclesiastical authority is essential to a vigorous and healthy religious constitution. The blood channels of the human body are frail, delicate organisms and, yet, they are ordained to contain the very life-principle — the blood. The vesture of authority *may* be

gauze-like in its human aspect. One chosen to control may have defects and yet at the same time one cannot have too much faith in the Holy Ghost Who is concerned in the matter. Lawful superiors are His appointed channels and the oracles of God's will. "Let every soul be subject to higher powers, for there is no power but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And

they that resist, purchase to themselves damnation."

(Rom. xiii, 1, 2.) The Bishopric, especially in its sovereign head, is the more direct work of the Holy Ghost; at the same time the clergy stand to God if not in the closer relation of the jugular vein at least in the relationship of a remote and tiny artery. The Holy Ghost certainly exhorts rulers, "not to be lifted up," but "to be among them as one of them." (Ec. xxxiii 1.) St. Peter enjoins humility of

sway upon the ghostly sires
of souls, and, the Fathers of
the Church, for example St.
Ambrose, St. Gregory, St.
Bernard and St. Jerome
inveigh against the

spirit of "titled churchmen,"
(In. cap, 18. Ezech.) all of
which is testimony that
official arrogance and a
service jarred, aye
paralyzed, by the motive of
lucre may be a trial for our
obedience, respect and love.
God permits these things,
however, and, whilst the
Lord censures such

distortion of power and such deflection from pure motives in His minister, we are not justified in a course of disobedience, insubordination or censoriousness. The Holy Ghost is, none the less, resident in the Church and in authority, *de intra*, so to speak. It is most sadly illogical for one to try to separate the Church in the abstract from the visible, human-clad, divine authority. Such discrimination seems to be the logic of the so-called

reformers.

Infirmities in the shape of spiritual rulers give ground for tears and sighs, for prayer and compassion with the founder of the Church, and yet our respect, love and obedience to our pastors should go on in unimpaired fidelity. This obedience of course does not imply that one may not, or should not, in an humble and prudential way, after sage advice, point out to the proper *charge d'affaires* a scandalous abuse. I am aware that from such a path an humble man

shrinks with chilling dread, yet, after all, one ought not to have an unenlightened charity nor a false idea of duty. Anything, of course, that could resemble a deliberate espionage or officiousness would imply conceit. The abuse should thrust itself upon one There are some whose theory is to praise dumbness—which means, let evil run its course—and rebuke those who, in the interests of religion, and only after wise reflection and advice, vouchsafe, from a sense of

duty, an humble protest.
Such a theory is built upon
an exaggeration. St.
Catherine of Genoa and St.
Catherine of Sienna support
the theory of respectful
protest as examples from
their lives clearly
demonstrate. It remains,
however, a fact that
authority is sacred and that
the Holy Ghost animates it
in the Church. Whether or
not Savonarola in his zeal
for righteousness in rulers
was affected in his personal
obedience to authority is
rather the providence of the

critical historian. If this were the fact, he was not a wise person nor a really holy man. It can never be a matter of dispute that supremacy is holy. It has without exception the right to our respect, love and fealty. What circumstances have entered into the choice of rulers in the Church or what qualities the elect may or may not have does not change the internal relationship of power. It represents to us the selection of the Holy Ghost. This is enough for us to

know. A ruler's personal life may be the antipodes of the Holy Ghost's ideal and yet we are bidden by our Lord to do as the Scribes and Pharisees say, as being in their several official capacities the lamps of God. To disobey an ex-Cathedra utterance of the Church is heresy; to disown the voice of superiors in discipline is mutiny and rebellion. The more a subject can confine and direct his vision and intercourse within the realm of his superior's official person, the purer will be his

docility, the more christian his life and the more fruitful, peaceful and suave will be his obedience.

The Council of Trent calls the hierarchy of the Church, "an army set in battle array." Obedience is its law. It has its commander-in-chief, its generals, its captains, its lieutenants and its soldiers of the rank and file. What a wonderful army! It keeps the field against the world; it has its deserters, of course, through mixed

marriages—for which our weak women are responsible—and leakage from other causes, but, it also has its recruits, that often more than counter-balance the defections. Popes pass away, bishops die, priests vanish from the scene of life, the faithful live out their day; the places of all are taken by others—the Holy Spirit abides with her "all days" unto the end. This is the conquering army that will enter the gates of heaven and seize the throne of God. It is the army

organized by Jesus Christ
and inspired with a
heavenly patriotism by the
Holy Ghost. The battle-song
of the Church is the *Veni
Creator*] "He that will be
proud and refuse to obey the
commandment of the
priest.... that man shall die
and thou shalt take away the
evil from Israel." (Deut.
xvii, 12.)

The Emperor Basil
addressed the Fathers
assembled at the Eighth
General Council to this
effect: "As regards us lay
people, whether we be titled

dignitaries or not, all I have to say is that we have no right whatever to mix ourselves in church affaire or to resist the whole Church or set ourselves up in opposition to the General Council, inasmuch as the examination of such questions belongs to the pontiffs and priests who have the care and governance of the Church, who have received the power to sanctify, bind and unbind, and who hold in their hands the keys of the Church and heaven, and not

to us whose condition demands that we should be governed, sanctified, bound and unbound by them.

Howsoever pious and wise a layman may be, were he endowed with all manner of virtues, so long as he is only a layman he ceaseth not to be a sheep; on the other hand, no matter how wanting in religious or personal piety a bishop may be, how void he may be of every manner of virtue, so long as he is a bishop and preaches the word of God with exactness he does not

part with his pastoral qualities nor with the privileges of his dignity.

What right then can we, the poor sheep of the fold, have to oppose our quibbles to the teaching of our pastors and to seek after what is above us out of sheer ambition? We should, consequently, gather in their words with a sincere faith and respect and show our veneration for them as ministers of the all-powerful God and depositaries of so great a power, and right here we

should stop and claim for ourselves nothing beyond this. In place of doing so we find to-day a good many laymen letting themselves be carried away by their perversity to such a degree of folly that, forgetting their positions and paying no attention to the fact that it does not belong to the feet or nether members to direct the eyes of the head, they go in an opposite direction to the fitness of things and, whilst displaying an extreme negligence in the matter of correcting

themselves on the point of vice, with which they might very well reproach themselves, they show an extreme ardor in drawing up accusations against those who are above them. I warn and pray all who are of such character to set aside all envy and malice and instead of making themselves judges, aye, judges, to amend their own ways by taking for their rule the will of God. But if they refuse to do so they cannot escape from judgment on high or the anger of heaven or the

just vengeance which the Sovereign Judge will exercise toward them." Sound advice! God and Caesar, the tiara and the crown—there must be no conflict here. "For matters earthly I have my sword," said Napoleon, "this is enough of power for me. For the things of heaven we have Rome, and, Rome will pass judgment upon such things without consulting me, and she will be within her

rights in so doing; this is part of her rights." (Rome

1848, 9, 10.)

In nations where the authority of the hierarchy and clergy is upheld, respected, carefully and sensitively obeyed by the faithful we find a deep catholicity, a pure faith and a solid holiness. I might cite Ireland and the Tyrol as shining instances of this hallowing and hallowed disposition. The direct fruitage of this disposition is the Holy Ghost's pouring Himself out in corresponding measure. Let

us then always respect the
divinity of religious
supremacy like the noble
Fenelon in France and the
illustrious liberator and
statesman O'Connell in the
little Green Isle.

CHAPTER X.

PARTING GLIMPSES OF THE DIVINITY OF THE HOLY GHOST.

The Father, Son and Holy Ghost comport themselves always in concert. The divine nature is one and indivisible with all its perfections; its action is one and indivisible, in the three Persons, in every point that lies outside the inner circle of the hypostatic relations of the three to one another, that is, their individualistic

being. In other words in the irradiant relationship called technically works *ad extra*, there is one and indivisible action on the part of God—unity of workmanship, so to speak. Now the Holy Ghost does the same things and puts into operation the same powers as the Father—which means, of course, that the Holy Ghost is in nature and essence God. Because the Father and the Holy Ghost do the same things, in view of the fact, as we have said, that there is, and can be, but one action in God,

the Holy Ghost thus acting in concert with the Father must be imbedded or ingrained in the divine unity. To make good His title to divine sonship and at the same time clear Himself of the charge of blasphemy, which was drawn up against Him, our Lord formulated the aforesaid reasoning in these words:—"If I do not the works of My Father, believe Me not, but if I do, though you will not believe Me, believe the works that you know, and believe the Father is in Me and I in the

Father." (John x, 37, 8.) The same principle applies in the case of the Holy Ghost—"Believe the works." Now what about the premise of fact? Does the Holy Ghost perform the works of the Father and thereby make good the divinity of His essence? Let us reverently go a-hunting in the Scriptural forest. Here we find, right off, our Lord's words to the effect that the Father sanctified Him—"Do you say of Him Whom the Father hath sanctified and sent into the world," (John

x, 36) and, close by, we come upon the same thing which the Master predicates of the Holy Ghost—"The spirit of the Lord is upon Me. Wherefore He hath anointed Me—He hath sent Mo." (Luke iv, 18,19.) The Holy Ghost operates the "sanctification" and "sending" as well as the Father. The two texts are clear; their fore-echo can be distinctly caught upon the lips of Isaias—"The Lord God hath sent me and His spirit." (Is. xlviii, 10.) Then, again, in conjunction, the

Father and the Holy Ghost wrought the "Incarnation" of the Lord. St. John says, "God sending His own Son in the likeness of sinful flesh." (Rom. viii, 3)—So much for the Father. "For that which is conceived in her, is of the Holy Ghost," quoth the angel. (Matt. i, 20.) Unity of action in such a purely divine achievement plainly demonstrates that the Holy Ghost is divine in nature. In the miracles with which our Lord startles mankind we can trace the hands, so to speak, of the

Father and the Holy Ghost
clasped in unity of action
—"But the Father Who
abideth in me, He doth the
works." (John xiv, 10.) Yet
we find our Lord say's again
"I by the spirit of God cast
out devils." (Matt. xii, 28.)
We find the Father and Holy
Ghost, hand in hand again,
so to speak, in the world's
tragedy in the oblation of
the Son of Man. St. Paul
says, "He that spared not
even His own Son, but
delivered Him up for us all."
(Rom. viii, 32.) Of the Holy
Ghost the apostle says,

"How much more shall the blood of Christ, Who by the Holy Ghost offered Himself up unspotted to God." (Heb. ix, 14.) The vine, the tendril and the crushed grape—Father, Son and Holy Ghost! The Father and the Holy Ghost are the countergravity, drawing forth the deceased Messiah from His death-lodging and the enfolding mortuary drapery to the skies and life in joyous unity contemning alike earth's gravitation and the stratagems of malignant counter activity and

vigilance decided upon imprisoning him beyond hope in a dungeon of stone and clay. "Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost." (Acts ii, 33.) At the same time the "resurrection" and "post-mortem life" of the Messiah is imputed to the Third Person,— "The spirit of Him that raised up Jesus Christ from the dead dwell in you." (Rom. viii, 2.)

These texts have a marked, indisputable

Trinitarian flavor. They unveil the inner and mutual attraction of the Third Person in the unity of Godhead. Altogether, then, from such a conclave of luniinant and star-like textual evidence we can remain no longer free to dispute unity of action in the Father, Son and Holy Ghost. The practical conclusion forces itself into the foreground that the Holy Ghost is on a level with the Father and, therefore, co-equal, co-living and cotrue, co-wonderful, co-

worshipful, co-lovable and co-worthy of world-praise. Yet, alas, this august personage is in a sense, not indeed in theory, I grant, but for all that, on point of practical realization, a sort of shunted and neglected individualism showing in our lives as a dimly discerned presence, as a figure veiled in thick haze, a mummy-like factor, existent but not a living, vascular, pulsating power, impressing its personality upon the thoughts and actions; the Holy Ghost is a sort of

closeted dogma—of course it is confessed in theory every day, yes, many times a day, as, for example, in the Sign of the Cross and the *Gloria Patri*, but, it is, for all that, to a certain extent, as far as being a living force, an unused one; yet the grace of God, by which the soul lives, is his very breath; the incentive to good stirring and quickening the soul to spiritual action is the effect of His indwelling in us or His seeking to dwell in us. He is the very atmosphere

of the soul■ that lives. The action of His grace is, however, noiseless as the snowflake falling on the earth or the undulations of a light-wave. Encased in the invisible mist He treads our lives, and, yet, He is a tremendous personalism, a great heritage, a living ontological organism, a necessity to our souls seen by those who have eyes to see, heard by those who have ears to hear. As a matter of fact the divinity of the Holy Ghost has not been merely demonstrated but

positively emphasized.
Brought into comparison
with our Lord's humanity,
the Holy Ghost takes
precedence in dignity. It, of
course, must be clear to any
one that no creature, who is
such and nothing more,
could, without grave
blasphemy, claim for
himself superiority over
even the humanity of our
Lord. The revealed fact,
therefore, that, when gauged
from the standpoint of His
mere humanity, the Holy
Ghost is superior to our
Lord proves beyond any

reasonable doubt that the Holy Ghost is not a creature merely, but, on the contrary, a really and truly divine being, the Saviour's equal, when viewed in His divine nature. All this is made clear from the fact that it is a more grievous sin to err against the Holy Ghost than against Christ as man,—
"Whosoever shall speak a word against the Son of Man, it shall be forgiven them, but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in

the world to come." (Matt. xii, 32.) Under such a heavy fire from the Gospel batteries, is it not amazing how unbelievers in the divinity of the Holy Ghost will not bring themselves to capitulate but rather fatuously resist "faith in the Holy Ghost." The concrete reality! well, they simply will not have it. With all their superbly trained faculties, unsparing energies and tireless researches in the byways of erudition, thick-webbed attics and musty storehouses of

knowledge—history,
science, philosophy and the
rest—one sees the
gratuitous labor of a
voluntarily selected
circuitous route in making
the acquaintance of truth,
which, by some singular
phenomenon, seems
alarmingly distasteful to un-
Catholics and which if men
were more congruously set
up, less devilishly
recalcitrant and more
docile, would be more
comprehensible by the easy
and short route of a simple
faith in an infallible, truth-

teaching church:—"Go
teach all nations." "Behold I
am with you all days, even
to the consummation of the
world." Confession of the
truth has to be dragged and
beaten out of their mouths,
and what is more, they seem
to covet error just as the
life-long miser fastens his
bony fingers around his
bags of jingling ducats. To
us, who justly bask in the
glint of the shepherd's
glance, the cry rises up from
the dunes and

deans, from the valleys, the

gorges and hillcrests of
inspired leaves, calling us to
pay our dues of adoration,
of respect, of love, of
obedience to the Third
Person of the Blessed
Trinity, to admit and realize
His identity and to slight
Him no longer; for, of all
possible manners of acting
endowed with power to
wound the feelings,
indifference cuts the
deepest. It remains,
therefore, that we shall in
the future not be deaf and
dumb to the Holy Ghost, but
with jubilant ardor, on the

contrary, re-enforce the value and beauty of our daily lives with the faithful discharge of our special devoirs toward the August Third Person.

CHAPTER XI.

SIN AGAINST THE HOLY GHOST.

Ouk Lord has said:

—"Whosoever shall speak a word against the Son of Man, it shall be forgiven him, but he who shall speak a word against the Holy Ghost, it shall not be

forgiven him neither in this world nor in the world to come." (Matt. xii, 31.)

These words are altogether compatible with the fact that the Church has the power to absolve from any sin or number of sins whatever, given true repentance, that is to say, where there is found the Prophet David's: '♦Contrite and humbled heart.' (Ps. iv, 19.) The Master's words are not to be taken, then, in such an absolutely literal sense as* to restrict in any way the tribunal of penance. This

would be tending to dwarf the figure of Christ. Our Lord's words should be taken in the sense that the sin against the Holy Ghost is, as a matter of fact, rarely forgiven. In other words, such a sinner, less frequently, comes to have regret, repentance and contrition for his guilt. What the nature is of this particular sin, that drew from our Lord's lips a solitary instance of pessimism, is matter of dispute. The earlier Fathers have variously explained it.

Some have said it was the particular sin of blasphemy, which consisted in attributing to the devil with malice prepense, such works of the divine goodness as were peculiarly the property of the Holy Ghost. The Pharisees had committed such an offense in the case of our Lord. They called the Son of Man a gourmand and drinker of wine, an associate of publicans. As yet, however, they had committed a sin against our Lord only, but, when afterwards they ascribed His

works to Beelzebub, the prince of demons, they entailed the particular offense that makes the door of heaven so heavy to open. So Sts. Athanasius, Hilary, Chrysostom, Jerome and Ambrose have interpreted our Lord's words.

Others say that the sin against the Holy Ghost consists in ultimate impenitence. St. Augustine takes the lead in this view of the case. Others, still, have said that it means any crime perpetrated in cold-blooded malice, because such a

precedure is, in a glaring way, found to be in direct opposition to the divine goodness inasmuch as it implies a gross, contemptuous setting aside of the proffered gifts of a merciful God, placed in the sinner's path for the purpose of diverting him from a choice of evil. St. Gregory says — "we must know that sin is committed in three ways, for, one is led into it by ignorance, by weakness or design. It is more greivous to sin *by* infirmity than ignorance, but, it is far

more criminal to sin by design than weakness. St. Paul had sinned through ignorance, as he avows." (I. Timothy, i, 13.) "Who before was but a blasphemer, a persecutor, and contumelious, but I obtained the mercy of God because I did it ignorantly and in unbelief." Peter, however, sinned out of weakness, when one word from a handmaiden shook in him all the strength of the faith which he had sworn to the Lord, and led him to deny with his lips that God

to Whom his heart still clung. But as the sin of weakness or ignorance is the more easily blotted out, inasmuch as it is not perpetrated out of pure design, Paul, who was simply ignorant, was cured by knowledge, and Peter became strong again by watering with his tears the living but, as it were, arid faith that had been spurned but not uprooted in him. By pure design, however, sinned they of whom the Master said,—"If I had not done among them works

that no other man hath done, they would not have sinned, but now they have both sinned and hated Me and My Father." (John xv, 24.) St. Gregory says:—"It is one thing to leave good undone; it is another thing to bear hatred toward the teacher of good; just as it is one thing to sin by precipitation—when beside one's self as it were,—and another thing to sin with pure deliberation because, often times, one commits, by precipitation or thoughtlessly as it were, a

sin, which, upon counsel and reflection, one would be swift to repudiate. They err by weakness, generally speaking, who have a liking for what is good but are unable to live up to it. They sin by deliberation and design, who decline to do what is good and have positively no love for it. As, therefore, it is always a more grievous thing to love sin than to commit it, so is it more heinous to hate justice, than simply not to have done it." (Mor. lib. xxv. C.16.) There is a

specific sin against the Holy Ghost, as we have already observed; at the same time there is a group of sins which have in their characteristic traits the elements of this specific sin and are accordingly classified as sins against the Holy Ghost. One might say, by way of prelude to their detailed treatment, that their dominant feature is a sort of structural, radical depravity and a stubborn resistance to the Spirit's voice. Not only is the "flesh weak," but the "spirit is not willing." The

persons involved have no love whatever for goodness, which is the particular, though not exclusive, attribute of the Holy Ghost. Mind and heart join hands in a formal contempt of His gifts. The study of this group of sins is deserving of the most serious attention in view of their particularly malodorous character and the most dreadful consequences thereof in the shape of a most difficult repentance. *Resistance to the truth* constitutes what we might call the first of

these sins. This is committed in a variety of degrees, but, on general principles, by one who hates the truth is maliciously opposed to it, forcibly withdraws his soul from obeisance to it, malignantly throws barriers in its way, stifles all protests of the internal monitor, pours cold water on the natural or faith-enlarged flame of conscience.

The Holy Ghost is the spirit of truth, and, in this way, to antagonize conscience and faith, reason

and revelation is to strictly oppose the Third Person. The basic principle of this repugnance is a pure aversion for the truth, which, in the depths of one's heart, one knows to be truth. Most guilty, however, in this matter is the man who, in spite of this internal conviction of the truth, proceeds to "teach" the contrary. "But there were also false prophets among the people even as there shall be among you, lying teachers who shall bring in sects of perdition and deny

the Lord, Who bought them, bringing on themselves swift destruction." (II. Peter, i, 1.) "As James and Mambres resisted Moses so these also resist the truth, men corrupt in mind, reprobate concerning the faith." How offensive and how dreadful must such a person be to the Holy Ghost, Whose work of enlightenment the professor in the propaganda of evil is paid, and labors, to defeat. To have in one's moral system a fatal disease is at any time lamentable

enough, but for one so afflicted to rush out and scamper in the midst of one's fellow-men with the design of having them conti-act the disease, enormously augments the former disorder or disease if kept as it were in quarantine.—"Some shall depart from the faith, giving heed to spirits of error and doctrines of devils." (I. Timothy, iv, 1.) St. Paul calls such men "heretics, condemned by their judgment." (Tit. iii, 10, 11.)

Second only to this positive "teaching" of error is that antagonism to the known truth which consists in one's standing in the way of its progress, contracting or negating its action and heaping reproach and ridicule upon it, doing what one unfortunately may to dissuade another from embracing it. We find this sin committed by Elymas when he strove to deter Sergius Paulus from embracing the faith. Thus "Saul, otherwise Paul, filled with the Holy Ghost,

looking upon him said, "O full of all guile and all of deceit, son of the devil, enemy of all justice, thou ceaseest not to pervert the right ways of the Lord."
(Acts. xiii, 9, 10.)

To be prompted by any sort of hatred toward virtue, denying the virtues of another and, for a greater reason, speaking ill of another's virtues comes within the circle of this degree, for virtues are the fruits of truth. Instances of this sort of thing are not wanting in any age.

Heretical pulpiteers, for example, and a press anti-catholic in tone set invariably against us—except where it injects a superficial item to hoodwink us, thus hypocritically to pretend a breadth of spirit which it really lacks—studiously refrain from saying anything that would call attention or be conducive, to the unveiling of the beauties of our faith and the glorious results of it in the lives of its heroes. Where these glories cannot be denied because of their

glaring existence the
"Church" as a cause is
disembowelled, and, in this
way effects are admitted
whilst the real cause is
evaded. An example of this
—the influence of the
Catholic religion on Art,
that is to say, the love which
it teaches and inspires in
men being the motive power
of Art is really admitted to
come from Christianity and
to be impressed by her upon
artists and, yet, men
admitting this at the same
time take pains to disavow

that this inspiration of Art comes through the patronage of "churches," "orders" or "communities"—mark the poisonous distinction! Any calumny whispered against our priesthood, our monks and nuns, is seized upon with such avidity that the "child of the devil" is visibly portrayed in the impishness of resultant glee. Next in order is the voluptuous class of resisters, who find the moral discipline of the gospel too irksome and

heavy. This state of things would excite our compassion, but when one takes occasion from his state to antagonize and question the principles that pretend to bind him, looking for flaws in the christian title, misinterpreting texts to palliate, if not justify, his course, the merely weak man has outgrown his weakness, passed on in development and reached the stage of the blasphemer. So soon as a person of this class is disposed to correct

his passion, his heart will promptly speak out and in a clear strong voice proclaim the truth. Sometimes one hears surprise expressed that some Catholic, persons, who are clasped in immoral ways, should still go on fulfilling the public exercises of religion, for example, assisting at Mass. These men are weak, but they still give evidence of their belief in the truth; they do not deny the moral teachings of the Church or the efficaciousness of her

sacraments; they admire, confess and love them, though they find themselves unable to fulfil them. So their conduct is not blasphemous; neither is it hypocritical. We know that the Church is the pillar and ground of truth; to antagonize her is, of course, to resist the truth and to err against the Holy Ghost. One of the favorite methods of committing such offence is to wage a war of criticism against the weaker members of the ministerial body. The

ministers of Holy Mother
are slanderously called
ambitious, insincere and in
other cases indulgent and
avaricious. Surveyed by
eyes color-blind from
prejudice, is it any wonder
that the works of the priests
of God—the medium of
truth—are shorn of their
pure and noble character
and made to part with their
silent, eloquent tongue—the
sonorous voice of action, in
the apostolate of truth.
Resistance has been offered
to their hearts, and to

complete the mischief
resistance is offered to their
deeds. The claims of the
Church to miracles, to
infallibility, in fact to all
that our Lord claimed of
power are denied to her. The
Sacred Scriptures are
attacked from all sides; and,
yet, these same antagonists
pretend to love the truth and
to be engaged in this
nefarious persecution in the
interests of our Lord,
whereas in the depths of
their silent hearts they know
that this is not so.—"Ever

learning but never attaining to the knowledge of the truth."—A very pat epitaph for modern, paganistic universities. (II. Timothy, iii, 7.) How essential is it to not, indeed, counteract such repugnance to truth in any of its branches but chiefly in its root. The cultivation of a positive love for the truth will accomplish this end and run the vicious evil aground. The particular danger one has to meet in the pursuit of so excellent a combat will be found in circumstances

where abstract or personal truth is painful to us or inconvenient. Truth is often bitter as aloes. We find this particularly so when the truth of our faults is brought home to us. No one of any experience denies that christian courage is much needed at such times; but, if by fear of its bitterness, we repel the truth and through a lack of courage fail to stand erect and face its demands and contrary to all truth and prudence challenge its reality, we deprive the spirit

of rectitude, we put our moral judgment out of gear, by degrees we blunt and deaden the moral perception and in this way reduce the spiritual sensitiveness so that in the

r

end the conscience becomes seared, hard and irresponsive alike to inspiration and warning. Let us take a mother who is attached to a daughter. The truth dawns upon her that her child is called to serve

God and work out her salvation in the religious state of life. The truth in the case entails sacrifice. If the mother is generous and brave in the cause of truth she will submit to the fact. If she is overpowered by the thought of separation and refuses to believe the truth "and later on repels it she resists the Holy Ghost. The truth of evangelic perfection was flashed from the lips of our Lord upon the affluent youth—go sell all thou hast—he became sad, turned away from the truth and

went his way. In our own lives, perfect obedience to truth under all circumstances imparts to the christian character a certain majestic stableness and weaves about us an Abraham-like atmosphere of imposing grandeur. The opposite disposition, namely to falter and show weakness before the exactions of truth, provokes pity from others whereas stern, unflinching adherence to duty, devotion and obedience to the demands of truth, compels the swift awe

and admiration which is in all cases a heritage of heroism. If a friend—and such indeed one is, under the circumstances—calls our attention to a flaw in our character, to a little mud-spot on the mantle of our conduct, we feel pain, we are deeply chagrined. If we succumb to the truth in spite of this distress, we of course will mend our ways and stop decay right on the spot. Some would resent this personal truth; they will persuade themselves not to believe it simply because it

is humiliating. Others go further in their resistance to truth and as a matter of fact and principle develop those very faults to show as it were their independence and contempt of conventionalities. The end of it all is constitutional disorder and hard repentance, "Good my Lord. —But when we in our viciousness grow hard, (O! the misery on't) the wise gods seal our eyes. In our own filth drop our clear judgments; make us adore our errors." (Antony and

Cleopatra). The chastisement of such as resist the known truth will be keener than that of others in the future life. This fact is alluded to by the Prophet, "Let death come upon them and let them go down alive into hell." (Ps. liv. 16.)

Other souls will be in hell, —dead as it were; their sufferings will not be so nervous, so acute, so living, so to speak, and their pangs will be of the duller sort, less sensible. In the case of those who shall have known the truth, grief and anguish

will rage in a degree of fine appreciation, of terrible realization such as will greatly swell the bitterness of their awful doom. It will increase the poignancy of gnawing regrets when the soul comes to look backwards upon its particularly brilliant opportunities only to see them now taunting the lost soul as with innumerable tongues, let loose in a whirlwind of reproach.

The second in the group of sins against the Holy Ghost is *obstinacy in*

wickedness. This enormity consists in cultivating a taste for evil. The world refers inelegantly to such a disposition as pure "cussedness." It is a deliberate looking for evil with no other impellent in the world for so acting except that it is evil. In this we do not refer to the man who may be prone to, and do, evil out of weakness or lack of reflection, but rather to such a one as is maliciously fond of wickedness, the undiluted essence of evil. The devil is

the perfect type of this. He is the sworn foe of good, and his taste is only for what is wicked. There is, of course, a taint of this devilry in man's raw nature, not precisely that he yearns for a thing because it is evil, but rather because it is forbidden him; it acts reflectively upon his tendencies. There is a disparity here. In the former case the evil is directed toward God, in the latter case it is more identified with one's weakness. In the devil, besides, it is malice

prebense, whilst with man it is mostly the germ of weakness and feebleness, which is a foundational means of virtue. It is not easy to imagine that man can be so like the devil in a formal resistance to good, in a satanic dislike of it, and, yet, it is a fact. St. Stephen called the attention of the Jews to the fact that through such a diabolic disposition their fathers slew the prophets—because they foretold "the coming of the Just One, of Whom you have been now the betrayers

and murderers." (Acts xii, 52.) "You stiff-necked and uncircumcised in heart and ears. You also resist the Holy Ghost as your fathers did, so do you also." (v. 51.) The Jews, whom the saint warned, instead of heeding and repenting, "were cut to the heart and they gnashed with their teeth, against Him." (v. 54.) Pharaoh is a type of this malignant obstinacy. He was bent on evil and all his susceptibilities were dead. No remonstrance could rouse him from his moral

coma. The hand of God was clear in protest, but the tyrant was determined upon evil and he would do it. Let us repeat it: the weak man despises his folly, he sighs and groans and sadly succumbs to evil; even in its enactment there is a lingering would-not.

Pharaoh and his kind exult in it; they have no regrets in the matter. "What is a hard heart?" asks St. Bernard. "It is one that is not torn with compunction, not softened by pity, not elevated by prayers nor yielding under

threats, one hardened by
scourges; it is one
ungrateful for benefits,
having no faith in advice,
cruel in judgments, in low
things without sense of
shame, one without fear in
the midst of perils, one
inhuman toward the human,
one bold in divine things,
without memory of the past,
with neglect for the present,
without any eyes for the
future, everything of the
past goes by the board save
wrongs, the present is slain,
it has no future except the
prospect of preparation for

vengeance. To sum it all up in one word, a hardened heart is one that has no fear of God or reverence for man." (De consid. lib. i, c. 2.) St. Bernard cites Pharaoh as a living definition or embodiment of this blasphemous obstinacy and says that its active principle is lack of fear. "Do not look around you to find it," the saint goes on (namely, a hard heart). "If you have no fears you have the complaint." (Loco. cit.) Cold, heartless disdain of the existent forces of

goodness and mercy, aye, a
mocking sneer for the
means of salvation is
characteristic of
blasphemous obstinacy. It is
said of a French infidel who
had lost the pearl of faith
after a youth spent in
immoral rectitude that he
expressed his regrets for the
years he had spent on the
cultivation of virtue in those
early days, bathed in the
soft fragrance of purity and
innocence, as lost
opportunities for the
pleasures of life. He died
unrepentant. As Proverbs

says: "The man who despises with a stubborn head the one who corrects him, shall fall by a single blow, by a mortal fall, and he shall never be cured." St. Paul says: "Knowest thou not that the benignity of God leadeth to penance? But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath and revelation of the just judgment of God." (Rom. ii, 45.) The shadow of doom lies stretched across the path of the

obstinate sinner. The prophet, Ezechiel, (iii, 20) is quoted by St. Gregory: "If the just man shall turn away from his justices, and shall commit iniquities, I shall lay a stumbling block before him." The saint tells us that by a just judgment God will desert them, because they refused to repent when repentance was held out to them. St. Gregory tells us that God of course does not urge them on to sin, but, rather, declines to deliver them. In this way the saint also interprets *Exodus*,

where God says of Pharaoh,
"I shall harden his heart."
(iv, 21.) The peculiar
punishment of this
obstinacy is found in
chapter seven, verse three.
These wonders and graces
which should recall Pharaoh
to his senses, are still
poured out as such so that
they will demand
corresponding retribution
for their being contemned.
Pope Leo speaks of the
punishment of those who
repudiate the truths of
Christianity—"Not
unfrequently, too, God, in

order to chastise their pride, does not permit them to see the truth, and thus they are punished in the things wherein they have sinned. This is why we often see men of great intellectual power and erudition making the greatest blunders even in science." (Encycle the Holy Year, 1900.)

St. Gregory says, "The very remedy of grace is turned into increase of culpability—and in so far as man does not care to renounce evil so that he may live in justice, so far does he

augment it with the consequences of his death." This penalty of obstinacy is strange and terrible. Before this dreadful point is reached in the sinner's course God prompts the sinner to appreciate His wonders and warnings.

Now God withdraws at last and leaves him, as it were, to his own resources. The result is the sinner's utter lack of appreciation whilst the favors still flow on till the cup is full, — then vengeance! The lesson

of all this is that we should fear God and tremble lest we should dishonor His grace or grow audaciously familiar with His mercy. Our daily study, especially before slumber, should be to reckon our conduct during the day, our correspondence with the mercy reached out to us and our poor miserable return. Pthisis may be a hereditary disease, but, a bad cold neglected or a series of colds may bring it about. In the same way a stubborn sinner who errs, for the most part, through

weakness, may turn out a blasphemer. Men and women high up in holiness, by negligence in checking little faults—sat as it were in a draught, got wet feet habitually—have entered upon a decline that has had its ending in a fatal consumption of the soul. Some of these people were converted; many were not. *Holy Writ* is sufficiently clear to the effect that God becomes very much incensed against a stubborn sinner and deals with him in a manner particularly

rigorous. It is worthy of a high place in our memory—the thought that if one is faithful in the minor things of life and makes the most of the little graces, one is then in no danger of obstinacy or practically of any heavy sin. Preservation and cure in this class of evils is found in the Holy Ghost,—“I will give a new heart and put a new spirit within you and I will take away the stony heart out of your breast, and I will give you a heart of flesh. I will put My Spirit in the midst

of you, and I will cause you to walk in My commandment, and to keep My judgments and to do them." (Ezech. xxxvi, 26, 27.)

The third in the group of sins against the Holy Ghost is a *grudging feeling* against others who are more favored in the way of virtues and graces than we ourselves. This sin reaches its highest development in the disposition of the fallen angels. The devils are wroth to see the human species, so

nobly designed, chosen to fill the places which they had lost through rebellion and mutiny against the Almighty. Their fury involves a malignant attitude toward God on account of His goodness and against the objects of His beneficence, namely mankind. Their frenzy bursts forth in reckless efforts to defeat this end and increases in violence and hellish force as they behold certain men, who happen to be more than others generously endowed with

graces and privileges. The lives of the saints illustrate this, wherein we find that these select vessels have been subjected to every imaginable species of bodily ill-usage and soul-taunts. Sanctification is the special work of the Holy Ghost, and, not to yearn for its broader extension, or, for a greater reason, to strive to prevent it, would be a special affront to the Third Person of the Blessed Trinity. And is it indeed possible that such a jealous frame could be found in

men? We find it in the Jews; they were chagrined at the spiritual insight of St.

Stephen. The action of the Holy Ghost in the saint aroused their bitterest ire, and, we find from the *Holy Record* that they went so far as to suborn false witnesses in order to compass his death. By a sort of spiritual "trust" —spiritual exclusiveness—the Jewish converts would have found fault with St. Peter because he preached to the Gentiles, "Whereby the Holy Ghost fell upon them." (Acts ii,

15.) The proper spirit on such an occasion should have been that of Barnabas, "Who when he was come and had seen the grace of God, rejoiced,"—"for he was a good man and full of the Holy Ghost." (v. 23, 24.) God died for all men. In the affair of sanctification there should be no national-spiritual trust; this would imply both arrogance and unchristlikeness. We should pray and strive in every other way to bring all nations, to win over all peoples, to the divine

brotherhood of grace. We, who for example, are a nation of Catholics must guard against promulgating the idea that we have a special and a quasi-exclusive claim upon the grace of faith. Our sympathies must be Catholic; by word and practice, by public and private policy, let us point to the open door of the Church, of faith, of love, of brotherhood, of hope,—the great world-family in the grace of the Holy Ghost. Sectarian partisans are, all,

more or less, touched with this envious disposition in presence of the spiritual wonders of the True Church. Invective is on the daily menu. Every splendid feature of sanctity forms a point of antagonism—celibacy, fasting, ritual and the rest. This spirit, in its own way, may affect those within the pale. Those chosen to the higher walks of holiness,—for example, evangelical perfection,—may occasion the greenish sentiment in those not so selected, and, instead of a

holy emulation we may sometimes find a bitter disedifying and odious rivalry. Again the lax of life may cherish a bitter sentiment against those who are more sturdy in their christian conduct. This envious feeling may indeed invade the inner sanctuary of predeliction and show its viperous self in a too offensive partisanship. A member of one body may indulge too human a sentiment towards the members of another institute, when in truth

saints are not to be compared. In private practice even the common faithful may be offensive in their devotional partisanship. One may have his drawing toward

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this saint or that saint, this or that branch of church ministration, but in all these things one ought to question occasionally and purify his motives, and, whilst one is sincerely drawn in a particular direction or

toward a particular institute, one ought, at the same time, not fail in realizing that the axis of all is Jesus Christ, the motive in all is God; and, hence, one should be well-balanced, temperate, well-ordered in his profession and never offensive to other holy ministers and men called by Almighty God to work in their own way along their own God-appointed lines, and in their own vocations, which are recognized and blessed, all of them, by Holy Mother Church. If

social snobbery is odious in the eyes of the well-bred, the same offense translated into things religious becomes only a deeper subject of blame. The true and humble religious man is Catholic-minded, generous, and preeminently fraternal; his sympathies are earnest and world-wide. Moses was not hurt when the Lord said to him of the seventy men of the ancients, "I will take of thy spirit and give to them." (Num. xi, 17.)

Joshua was an offensive partisan, a "little christian"

so to speak. When others beside his Master showed the gift of prophecy, he said, "Mighty Lord Moses, forbid them." Moses replied, "O that all the people might prophecy, and that the Lord would give them His spirit." (v. 29.) *Presumption* is the next sin against the Holy Ghost. They are guilty of it, first of all, who lay the corner-stone of their strength in themselves, vainly relying on their own efforts to work out their salvation. Our Lord says distinctly, "Without Me you

can do nothing." (John, xv, 5.) Sampson with his extensive range of mental endowments and Peter with his devoted attachment to the Lord should read a lesson to all such as are self-reliant. If in the past we have stood and not fallen, like so many others, the grace of the Holy Ghost is to be thanked. If we are to persevere in our vocations—and no man living knows what may be in store for him on the morrow—that same grace shall, nay, must, accomplish it. In the next

place, they sin by presumption, who go on in their evil ways, audaciously figuring out that they can take their own time in the matter and that God will never refuse them pardon. The poisonous element of such a disposition is clear. It insults God for the very reason that He is good and merciful. The Holy Ghost says, "Be not without fear about sin forgiven, and add not sin to sin, and say not, the mercies of the Lord are great, He will have mercy on the multitude of my sins.

For mercy and wrath come from Him, and His wrath looketh on sinners." (Eccl. v, 5, 6, 7.) It is heresy to doubt that God pardons any repentant man; at the same time, when one makes so light of this indulgence on the part of God, and abuses it right along, there is a serious danger lest one will be flecked off the scene without the opportunity of fixing up one's conscience or, again, the quality of one's repentance may constitute a subject of misgiving—"Be not

without fear about sin forgiven." The soundest hope of the future is the promise of the life we shall have lived—" He that soweth in the spirit of the spirit shall reap life everlasting." (Gal. v, 8.) "Be not deceived, God is not mocked." (v, 7.) Let us listen to what St. Fulgentius so interestingly says on this point: "At whatever stage of life a man shall have been repentant, truly, of his sins and under the rays of Godly luminance shall have corrected his life, he will

not be denied the boon of forgiveness, because God, as the prophets assure us, has no wish for the death of the sinner, even the dying sinner; on the contrary, He desires that he shall renounce his wicked ways and that his soul shall live. (Ezech. xx, 11.) At the same time, no man ought to remain any longer in his sins prompted sheerly out of hope in the mercy of God, for even in the body itself no man prolongeth his illness in the hope of getting cured by and by"—such

delay induces a chronic condition and complications. "Such as neglect to renounce their evil ways and guarantee themselves indulgence on the part of God are sometimes so brought up by a sudden squall of divine fury that they find no time for conversion or the boon of absolution. Hence the *Holy Scripture*, in charity, warns each one of us beforehand when it says, "Delay not to be converted to the Lord, and defer it not from day to day. For His

wrath shall come on the sudden, and in the time of vengeance He will destroy thee.' (Eccl. v, 8, 9.) The blessed David also says, (Ps. xciv, 8.) "To-day, if you shall hear, harden not your hearts." With whose words those of the blessed Paul chime in— (Heb. iii, 12, 13): 'Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief to depart from the living God. But exhort one another every day, whilst it is called to-day, that none of you be hardened, through

the deceit of sin!' The hardened man, therefore, lives unconverted in the one case because he despairs of the forgiveness of his sins, and in the other because he so trusts in the mercy of God that he remains in his perverse ways to the very end of the present life. Wherefore, loving God's mercies and fearing His justices, let us neither despair of the forgiveness of our sins nor remain in our sins. Let us not forget that the equity of the most just Judge

will exact from all men the debts which the

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mercies of the most clement Redeemer shall not have remitted, for, as the mercy of God takes back unto herself and absolves the converted, so also shall justice repudiate and punish the obdurate, for, these are the ones who, sinning against the Holy Ghost, will, neither in this life or the life to come, receive the remission of their sins." (De fide, ad Petrum diac.)

Despair comes next in the catalogue of sins against the Holy Ghost. It is a crime against the *Holy Scripture*, maligning as it does the goodness of God revealed therein and the very essence of the Redeemer's life and design. Wisdom says: "Thou hast mercy upon all, because Thou canst do all things, and overlooketh the sins of men, for the sake of repentance. For Thou lovest all things that are and hatest none of the things which thou hast made, for Thou didst not appoint nor

make anything hating it."
(xi, 24, 25.) St. Paul speaks
of our Lord "Who will have
all men to be saved— Who
gave Himself a redemption
for all." (I. Timothy ii, 4, 6)
St. John repeats the truth —
"He is the propitiation for
our sins: and not for
ourselves only but for the
whole world." (I. John ii, 2.)
It is a fearsome blunder to
suppose that our Lord would
hold out false hopes or
make promises of mercy
and peace, which the Father
should fail to ratify,— "the
words that I speak to you, I

“speak not of Myself, but the Father Who abideth in Me, He doth the works.” (John xiv, 10.) Despair is a sin against the foundation of salvation,—the mercy of God, and arises from one or the other of two false assumptions, namely, that God is unable or unwilling to forgive or that our sins, on the other hand, shall have reached a proportion that puts forgiveness out of consideration. Repentance only is required for forgiveness of any number of sins, but there

is no hope of this, of course, so long as one rejects the idea of God's "infinite" mercy, that is to say, mercy without any bounds whatever. In order to prevail over this fatal illusion one should reflect on the conduct of our Lord and Saviour, Jesus Christ. His whole system is mercy, unfailing mercy. He sat soul-thirsty by the well to meet the Samaritan woman; He broke bread with the publican; He undertook the defence of the adulterous woman, only exacting from

her the mere repentance of her evil life; in charming parables He set forth His own heart, His infinite love and divine mercy. The Good Shepherd, rushing in all haste through the brambles and thickets, wading knee-deep in the slough, scudding across valleys and hills to overtake the lost sheep—what is this but a picturesque view of the Incarnation— and Redemption? for, indeed, our Lord lost His life in the pursuit. The Prodigal Son is but another description, in

altered figure, of this same divine work. Despair is distinctly anti-christian; it is pre-eminently the sin of the Gentiles,— "Having their understanding darkened, being alienated from the life of God, through their ignorance, that is in them, because of the blindness of their hearts, who despairing, have given themselves up to uncleanness." (Eph. iv, 18,19.) The apostle appeals to us to put off this despondency, built upon misconception, and with pathos pleads with us to

"grieve not the holy spirit of God." (iv, 30.) "Do not, therefore," says St. Paul, "lose your confidence." Let us now listen to the words of St. Augustine,—"It is not the man who has sinned that is odious and abominable, but the man who perseveres in his sins; for, in order that no man should lack confidence, the Lord, like a most tender father, consoles us through the prophets. (Ezch. xxxiii, 12.) 'I desire not the death of the wicked,'... 'the wickedness

of the wicked shall not hurt him in whatsoever day he shall turn from his wickedness.' But, mayhap, some one might give shelter to the idea that because he has sinned so outrageously he cannot merit, any longer, the mercies of God. Far be such a thought from the minds of all sinners. O man, whosoever among you looks upon such a great multitude of sins, wherefore do you not also turn your attention to the omnipotence of the heavenly physician? For,

inasmuch as God has a mind to show mercy because He is good and can show mercy, because He is all-powerful, you, on the contrary, shut against your own faces the gates of divine mercy if j̄ou believe that God either has no wish to show mercy or no power to do so, and are distrustful of His goodness or omnipotence. Let no one, therefore, despair of the divine mercy after a hundred sins, nay, a thousand sins." (Ser. 58, De

Temp.) St. John Chrysostom takes up the refrain,—“O high mercy of God! for, when the whole world lay sinshackled, the creator of the universe comes forward and invades the strongholds of the sinful so that no one ever after should despair of salvation. Are you wicked, look at the publican; are you unclean, see the harlot; are you a man-slayer, look at the robber; are you bad, reflect on the blasphemer. Consider the apostle Paul, some time persecutor,

afterward herald; some time
slayer, afterward dispenser;
before, cockle, afterwards
grain; at one time a wolf,
afterwards a shepherd; at
one time lead, afterwards
gold; at one time pirate,
afterwards pilot; once a
scatterer of the sheep,
afterwards a steward of the
church, and at first an
uprooter, afterwards an
upbuilder. You have seen a
many-sided wickedness, but
cast your eyes upon mercy
unspeakable. You have seen
the servant's pride, consider

the Lord's benevolence; don't say to me, I am a blasphemer, and, don't say, I am a persecutor, I am unclean; you have seen examples of all this. Go whither you will, to the *Old* or the *New Testament*; in the *Old*, you have David, in the *New*, Paul. Don't offer me excuses, I don't want you to pretend ignorance to me. You have sinned—repent! A thousand times you have sinned—a thousand times do penance. This is the course which I

strenuously advise, and I would do away with all fears, for, I am aware of the sufferings of conscience, I know how very much despair means. The devil stands by whetting his sword, and his speech runs after this fashion: You have abused your whole youth, you have wasted your whole life, you used to patronize the theatre with your friends; you resorted to the circus with your associates and to dens of shame with harlots; then again you used

to steal, you cultivated avarice, you have been a swearer and a blasphemer; fie! fie!—what hope of salvation is there for the like of you? You are lost! You are lost! Go on, therefore, and take all possible advantage of the pleasures the world has to offer you; let your heart go out to its joys.

"This is the language of the devil; this is what he advises, but the advice I would give you runs just in the opposite direction. If

you have fallen you can rise again; you are lost, but you can be saved, you have been a fornicator, but you can be continent in the future; you have sinned, but you can be delivered; you have gone to the play, but you can retrace your steps; you have consorted with bad men, but, withdraw from them and keep good company; you are free to choose either course. Make some effort at least to begin your conversion, to have some mite of repentance. Let your eyes send forth tears, stir up

your conscience, look into
yourself, bring the
Judgment Day before your
eyes, consider the delights
of Paradise, prepared for the
holy ones. You have
committed murder—repent!
If you have sinned, confess
your sins! You have fallen
away, get on your feet
again. You have been
wounded, make use of the
cure whilst you have life,
whilst you have breath, aye,
whilst j[^]ou are lying on
your very bed, aye, if I may
say so, breathing your last
breath, that ere you make

your exit you may be set free from your chains.

Repent, the shortness of time is no barrier to the mercy of God! What is it compared to the mercy of God? a dry chip driven before the wind. If God wills it so, let no man gainsay. Ah, beloved, I speak in this strain to you, not, indeed, to make you any the more neglectful, but, rather, to lead you on to a trust in the bright future. Never despair of yourselves; confide in the mercy of God. Despair rather of him

who shall have despaired of himself, who does not wish to retrace his steps, who despises and contemns the Precepts of God and has not the faintest idea that he is ever going to die." (In Ps. L, horn. 2.)

Ultimate impenitence brings to a close the list of sins against the Holy Ghost. When this is committed hope vanishes forever, it seals despair. They are guilty of it, who go on in their wickedness to the end of their days and resist at the last moment, at the

parting gasp, the Holy Ghost, Who softly whispers confidence, mercy, pardon, peace, filling the fancy the while with softening recollections of our Lord and His Immaculate Mother, of His Saints and of pious parents gone to their eternal reward, wooing the heart to the last instant with a divine lover's ardor. But, no! life-long obduracy has done its work too well; it has utterly depraved the mind and petrified the heart. St. John has said, "There is a sin unto death; for that I

say, not that any man ask."
(i, 16.) Tears, sighs and
scourges, heaven and earth's
commingled prayers are
vain to aid when a soul shall
have gone before the
Judgment without his
credentials from the Church,
the seal of a Redeemer's
tender love engraven upon a
heart made like the soft wax
by the flames of holy
repentance. It makes »ne
shudder to think that a soul
on the threshold of eternal
life could scorn the
Redeemer's love and
disbelieve His promises.

The Apostle James' words remind us, however, that it does happen, and St. Paul is not wasting words when he says, "Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the living God, but exhort one another whilst it is called to-day, that none of you be hardened through the deceitfulness of sin, for we are made partakers of Christ, yet so if we hold the beginning of His substance firm unto the end." (Heb. iii, 12, 14.) Lifelong virtue

counts for nothing if one should die impenitent; lifelong impenitence on the other hand does not count against one who is finally converted to God—so far as being saved is concerned. It is in all likelihood that a devout man, whose footsteps have been ever guided by the Holy Ghost will re

spond to the old familiar voice; though a slip occur ere the cup of penance and sweetness touches the lips. It is, of course,

unfortunately, more likely that the man, whose heart all through the years passionately loved some creature, will not respond, so promptly, to the repentant call. The surest and shortest path, therefore, to final perseverance, is to live always in the grace of God, obedient to the Spirit's voice. St. Augustine says, —"When Christ said, 'He that shall have sinned against the Holy Ghost or spoken a word against the Holy Ghost,' He did not mean every sinful word and

deed against the Holy Ghost, but a certain peculiar one. This sin consists in hardness of heart lasting up to the end of this life whereby a man declines to accept, in the unity of the body of Christ, which the Holy Ghost vivifies, the remission of his sins. For, when the Lord said to His Disciples, (John xx, 22, 23,) 'Receive ye the Holy Ghost,' He immediately subjoined, 'whose sins you shall forgive, they are forgiven them, whose sins you shall retain, they are retained.'

Whosoever, therefore, shall have resisted the gift of God's grace and repelled the same or shall have been in any way a stranger to it to the end of this temporal life, he shall not be forgiven, neither in this life nor in the life to come. This is the great sin, the epitome, namely, of all sins which it is not sure that one has committed until one shall have withdrawn from the body. So long, however, as one lives, as the apostle assures us (Rom. ii, 4,) the patience of God is for

leading to repentance. But if one, as the apostle adds, by the most perverse wickedness, by a heart hardened and unrepentant, treasures up to himself wrath in the day of anger and revelation of the just judgment of God, it will not be forgiven him, neither in the present life nor in the life to come. Let us not despair in our conduct towards them whilst they yet tarry in the flesh, but let them not seek the Holy Ghost, except in the body of Christ." (Ep. 50, ad.

Bonnifacium Comitem.) It is clear from these words of St. Augustine that resistance to the repentant grace is an offense against the Holy Ghost and that the power to forgive sins on the part of God's minister is the communication of the same Holy Spirit. If at the last moment the sight of our past wickedness dejects us, let us implore the Holy Ghost to illumine and invigorate us, for, it counts for much, if in spite of our miserable life, we still have and confess our "Faith in the

Holy Ghost," and the
infinite mercy of Our
Blessed Redeemer.

CHAPTER XII.

PROCESSION OF THE HOLY GHOST.

The formal and characteristic designation of the Second Person of the Blessed Trinity is the 'Word'—"The Word was made flesh and dwelt amongst us." (John i, 14.) This revealed designation supplies us with a key which lets us into the character of his procession, namely by way of the "intellect". It is material in entering into the

particular study of the Holy Ghost to know just how the Holy Ghost, the Third Person, proceeds. St.

Thomas gives us the cue to it when he says, "every act of the will has its root in love." (Contra Gent. iv, c.

19.) Now the *Holy Scriptures*, as they are expounded by the Fathers of the Church, show us that the Holy Ghost proceeds via the "will," for, revelation gives us internal views of the personal character of the Blessed Trinity by what is termed, 'appropriations'. In

other words, they assign, by a certain law, such of the divine works "ad-extra" to such or such divine person according as such works have a peculiar resemblance to such or such a one's personal character. In showing, therefore, that the Holy Ghost is peculiarly Love, the *Holy Scriptures* unveil to us the personal character, and point

out to us the relational origin, of the Third Person, in other words, the mode of his procession —by act of love or "*via voluntatis*."

The work of the Incarnation even, peculiarly as exquisitely the work of divine charity inasmuch as it is the very source and fountain-head of all the grace and holiness in us, is attributed to the Holy Ghost. The union of humanity with the 'Word' and, consequently (*efficienter*~), the substantial sanctification of that same

humanity, likewise the
unction of the most sacred
humanity by created grace
are assigned to the Holy
Ghost. (Luke i, 35; Matt
xvii, 20; Acts x, 38; Luke iv,
18)—(Franzlein De Deo
Trino et uno, p. 399.) —
Getting down, farther, to the
members of Christ, it is the
Holy Ghost, we find, that
pours charity into the hearts
of the faithful—"The
charity of God is poured
forth in our hearts, by the
Holy Ghost, Who is given to
us." (Rom. v, 15.) We find
in another instance where

uncreated charity is made peculiar to the Holy Ghost—"I beseech you by the charity of the Holy Ghost." (Rom. xv, 30.) The Holy Ghost is the author of all holiness, of all piety, of all sweetness—"The virtue of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency and chastity." (Gal. v, 22, 3.) The Holy Ghost parcels out the various chrisms—"The word of Wisdom and to another the word of

Knowledge." (Cor. xii.) In the Holy Ghost we are made members of the Christian body, melted as it were into Christ, that is, reborn and regenerated—"He upon Whom thou shalt see the Spirit descend and remain upon, He it is Who baptizeth with the Holy Ghost." (John i, 33.) "Amen, Amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." (Ill, 5, 8.) "We are transformed into the same image from glory to glory,

as by the spirit of the Lord." (I. Cor. iii, 18.) By the Holy Ghost it is we claim the adoption of sons, whereby we cry, Abba —Father— (Rom. viii, 18.) The Holy Ghost dwells in His sanctified a sin a temple, as St. Paul tells the Corinthians and—"God hath sealed us and given the pledge of the Spirit in our hearts." (II. Cor. i, 21, 22.) "Whosoever are led by the spirit of God, they are the sons of God." (Rom. viii, 14.) Deaf and dumb of soul, paralytics, captives of the perverse

spirit, sin-swept are we and it is the Spirit that asketh in our behalf with unspeakable groanings.

The Church of Christ and the Fold were delivered over to His care. He, to speak humanly, feels a personal responsibility for our spiritual welfare. In the calcium light of this reflection read the words of the apostle:—"Grieve not the Holy Spirit of God." The endowments of the Church, the handling of her affairs and, above all, her infallibility emanate from

the Holy Ghost, the Paraclete, Who is sent unto her by the Son of Man to reside with her and to abide in her to the end of the world. Tangible evidences that such is the character of the mission of the Holy Ghost are found in the symbols of, firstly, The *breath of the Incarnate Word* imparted for the supply of resistance unto sin and the work of sanctification. "When He had said this, He breathed on them, and He said to

them, receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them." (John xx, 22), of, secondly, "■*the dove*", perched upon the head of the Beloved Son of the Father in the waters of the Jordan, of, thirdly, "*tongues of fire*" — "and there appeared to them, broad tongues as it were of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost." (Acts. Apostles, ii, 3.) Love, to be sure, is absolutely and

essentially common to the three August Persons inasmuch as "God is charity." (I. John iv, 8.) At the same time the foregoing texts make it clear that love is peculiarly characteristic of the Holy Ghost and, in a special manner, identified with His distinctive personality. His very name conveys the idea of His procession "*via sanctitatis*." The Fathers, moreover, have frequently ascribed sanctity and sanctificative virtues to the Holy Ghost. And what is

sanctity but the infinite love of the infinite good? Hence procession "*via sanctitatis*" is tantamount to procession by way of love — *via amoris*.

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The Fathers show us the personal character of the Holy Ghost as "sanctity," as "sweetness," as "goodness"—preeminently will-qualities and loveproperties. St. Augustine speaks of the Holy Ghost in explanatory reference to the dove and

the fiery tongues and observes: "the dove on account of holy love, the fire, however, on account of the light and fervor of charity." (Contra Maximinum 1, i. c. 19.) St. Bernard says,—"The Lord breathed upon them and said, 'Receive ye' the Holy Ghost.' This certainly was a kiss. What kind of a one? Was it a *corporeous flatus*? Nay, rather an invisible one of the spirit, who, thereby was given in the kiss of the Lord so that we would thereby be given to

understand that the Spirit proceeds from Him no less than from the Father, as, forsooth, a kiss is common to the one kissing and the one kissed; that is to say, if, indeed, the the Father is the one kissing and the Son is the one kissed, we may well say that the Holy Ghost is understood to be the kiss, inasmuch as He is the imperturbable peace of the Father and Son, sealing wax, the undivided love, the indivisible unity." (In Cant ser. viii. n. 2)

St. Athanasius expresses

himself in this style:—"The Spirit is the ointment and seal wherewith the Word anoints and seals all. The ointment indeed retains the odor and fragrance of the one anointing. The ointment and seal are not of created nature, but, of the Son, Who by the spirit that is in Him joins us to the Father." (Ad. Serap. Ep. n. 23, 24.) Says St. Basil:—"the pathway to the knowledge of God stretches from one Spirit, through one Son to one Father, and, in the opposite order, natural goodness,

essential sanctity and royal dignity flow out of the Father by the Only-Begotten into the Spirit." (De Spirito Sacro n. 47.) In another place the same saint says, "Since the Holy Ghost is essentially holy, he is called the Fount of Holiness." (Ead. Ep. 8, n. 10.) St. Gregory Nazianzen also acknowledges sanctity as the peculiar personal character of the Holy Ghost—"Define our Holy Faith," says he, "and teach that the Father is truly Father and

the Son truly Son —and the Holy Ghost truly holy.

Neither is there any other such or suchwise, neither is his sanctity by accession but sanctity itself." (Or. 25. al. 23. n. 16)

St. Cyril reminds us that the Holy Ghost is of the Son as, "sweetness from honey, as heat from fire, as refreshment from water."

"Tell us, you who dare assert that the Spirit is holy by participation and not naturally, how is He then in His own Person Spirit? The

one thing we have heard from the *Holy Scripture* is that He is holy, He is not, therefore, holy by participation or composition, but essentially and naturally sanctifier and the sanctity of the Son and of the Father just, I may say, as the quality of sweetness from the honey and sweet odor from the flower. The designation tells us what He is when He is called holy." (Thes. T. V. P. 1. p. 350, 351.) The earth has many medicinal springs that bubble up from her prolific

bosom, and one is at liberty to choose out of her various assortment a particular one, the peculiar chemical properties of which are of a nature that promises to succor one in his peculiar indisposition or tone him up in quarters where he is run down or afford him a beverage that is guaranteed to keep his system in good working order. While not so, exclusively, the Holy Ghost is, however, personally and specifically of service in proffering to man such endowments, and

in relieving such of his ailments, as centre round the will or appetitive faculty. This is the lesson that is emphatically and directly taught us by the revealed mode of the Holy Ghost's procession, namely, by the "will" and mutual love of the Father and Son. Have, then, our will-forces degenerated? have they grown lethargic? have they waxed vicious" or has the queen-faculty become dimmed, vacillating, pusillanimous? The spring we should patronize, in such

event, is the Holy Ghost, whence pour forth the waters of love, of goodness, of holiness. Of course the Holy Ghost must promote, by way of consequence, the welfare also of the understanding, besides doing so in the sense of its being one of His gifts.

As we know, one of the gifts of the Holy Ghost is *Wisdom*—"HJx fide quaere intellectum." Love enlarges and extends the boundaries of knowledge. St. Thomas has said, "As it is in our own

case, when we come upon the truth and look into it, a love for it springs up as a consequence; so is it with God, when the truth, which is the Son, is conceived, love proceedeth; and as love proceedeth from the truth, so also does it lead to a knowledge thereof—for it is love that bringeth about the revelation of hidden things." (In. Jo. xiv, lect. 4.)

"Wisdom means a certain rectitude of judgment according to divine ideas—but to have a right judgment

on matters divine, according to a certain co-naturalness thereunto, belongs to wisdom in the sense that it is a gift of the Holy Ghost. Such co-naturalness to divine things is wrought out by charity which unites us to God." (St. Thomas, Th. 2, 2, Q. 45, a. 2.)

In a direct way, the Holy Ghost, in His peculiar personality, namely, as Charity, gives us the capacity to understand the spiritual elevation of the soul above the merely

human plane to a high plateau of the things that are hidden. But intrinsically love and understanding act and react upon each other. We know the truth and love it; Love prompts us to know more, "start out with faith to increase your knowledge," and the more one's knowledge multiplies, the more ardent grows one's love. The Word is peculiarly by His origin, ♦'Wisdom' and "Truth". The Holy Ghost is the Spirit of Wisdom and of Truth, not as expressive

of His peculiar origin, but in
true sense that these are
"gifts" of the Holy Ghost.
These observations are
made in order to remove the
illusion that because the
Holy Ghost is "Love,"
"Goodness," "Sanctity,"
"Charity" by virtue of His
peculiar procession, His
operations in our soul are
confined to the will. As a
matter of fact if we have the
charity of God, the pure
love which emanates from
the Holy Ghost, we will

increase in knowledge. This is a psychologic law. This law is best exemplified in the lives of the saints. Under the promptings of love first of all,—a movement of the heart—they turned to God, studied and meditated upon Him. Their knowledge of course grew and kept on growing, and their love kept pace with its consecutive growth. Day by day their growing love started in quest of *new* knowledge of God, of His more intimate ideas and more internal principles, the attributes of

God and the beauty of the divine nature, the heart-life of the Son of Man—all; and, these ever drew and spurred them on to deeper admiration and a broader, nobler, purer love. Deeper and deeper, I say, their love-lighted souls delved until they burst forth in flames, that consumed and transformed them into other-Christ. The fires of love that warm the heart must throw light. Nor is this surcrease of knowledge and this internal enlightenment on the higher voice of life

the result, merely, of the
love of the

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Holy Ghost. It is besides a
direct "fruit" of His
bestowal. The love of the
Holy Ghost, that breathes
enlightenment and wisdom,
is not of course a natural
thing, as would be for
example a taste for
theological speculation,;
but, rather, the effects of
charity, the fruits of which
we find, as we remarked, in
the saints, who form in

consequence thereof the chandeliers of the house of Israel dispersing the darkness of life from about themselves and by their recorded works and actions and the memory of their sanctified personalities performing a similar service in our behalf. Our present theme lies not, however, in the direction of the 'gifts' of the Holy Ghost. The important truth we are to absorb is the deeprooted conviction that the character of the will and its spiritual qualities and endowments

find their ideal or eternal archetype and prototype in the procession of the Holy Ghost and the panacea of its manifold needs and wide circle of deficiencies in the same source, inasmuch as the Holy Ghost is, before all things, the embodiment, so to speak, of charity, the love and sanctity of God, aye, that He is the power-house of the human will. There is in the christian world a good deal of faith, giving this word a moral breadth of interpretation. Can we say that there is as much love?

The first born child of love is sacrifice, sacrifice for God and then again to endure pain and inconvenience for one's neighbor. If love is anything or means one thing more than another it is unselfishness—"charity seeketh not her own." Faith teaches us our duties, we know them well, we have the commandments of God and the cardinal virtues with the catalogue of those duties which belong to our own particular state in life; we know the spirit of our

Divine Saviour, we have studied it from the Manger to the Cross in all its lights and shades, in its highways and its byways; we accept all these. The cause of weakness in christian men lies not herein. The matter is we do not carry out these high and noble principles. The will lags behind and is not afire of love; it is mathematical, hard and calculating, earthly, carnal and selfish. It looks at things divine in a business way and leaves no margin for love. Its love is not pure

and perfect. It looks for excuses to dispense with its obligations. It looks around and sees other men selfish, indulgent and living purely for themselves. When the love of God that spoke to the saints and led them to the highest pitch of self-sacrifice and holy daring for God and their fellow men speaks to men in general they answer the voice of God somewhat after this fashion:—"It is impracticable"; "all very well for them, for the saints, you know, but that is not for

us; if you don't look out for No. 1 in this world, you will get left in the lurch." Can we say of such materialistic, worldly-minded christians that they have "faith in the Holy Ghost;" can we say that they have the love of the Paraclete with its spirit of chivalry, its noble daring, its margin of divine trust, its lover's ardor and hopes? Our lives need the loving kiss of the Father and Son, they need the Holy Ghost, faith

informed with charity, aye,
burning charity. The world
will sneer—"Ah! a
dreamer." Aye, they who are
"moved by the
spirit of God," are indeed
dreamers, but their
dreams are like the dreams
of the prophets,
dreams of the lovers of God.
Sayest the poet:

"Ah, scorn not hastily
their rule, who try
Earth to despise and
flesh to mortify,

Consume with zeal, in
winged ecstasies
Of prayer and praise
forget their rosaries,
Nor hear the loudest
surges of St. Bees!"

—Wordsworth.

Says Emerson, "the
sublime vision comes to the
pure and simple soul in a
clean and chaste body."
Purify your will by
disengaging the soul from
lusts, from ambitions,
avarice, sensuality, and you
will become dreamers like
Joseph. Says the

philosopher: "There. are in the soul qualities which may be acquired by exercise and habit, as the body acquires certain powers and habits;— have you never noticed how quickly and clearly the small soul of the wicked grasps the things upon which it is bent, and what a power it acquires in so doing? It sees very plainly, only it chooses to direct its vision to the evil things. But take these same souls in infancy, cut away and prune all the growth of passion, akin to the flesh, and set

them free from those heavy clods which cling to the pleasures of the table and other similar delights, take away that weight which drags the moral vision down to everything which is low, instantly that same soul, the eye set free, turns toward realities, and sees them as clearly as it now sees these things which absorb it."—Plato. Worldly men are then the real dreamers and spiritual men are dreamers of the real. "Where are the abstinences of St. Monica in

regard to the sorceries of the earth? Who suspects the ecstasies of which our intemperance deprives us? Where are the souls ever new and growing, through their search after wisdom, from childhood unto death? And who suspects the floods of light and true love which would burst forth from the christian souls for the salvation and happiness of mankind, at the cost of a little effort?" (Pere Gratry.) Our Lord says: "For every one that doeth evil, hateth

the light, that his works may not be reprov'd." (St. John iii, 20.) This studied evasion of light, this sterility of faith, then, or this absence, practically, of faith is the direct production of an *undisciplined will*, a will not yet surrendered to the empire of divine love. Correct the will, recast it, have love, and everything else will adjust itself. We will hear no more of compromise, of practicability, of common sense and of the other

euphonious terms of a pusillanimous, selfish, indolent, but sleek and affected will suborned to bolster up its loose interpretation of the Gospel and give an air of consistency to its merely convenient code of daily-life canons of living.

"Intellectual errors result from moral defects."

"The soul of man is one and indivisible, and the intellect and will are but divers faculties of this one indivisible soul. As one

speck of dust obscures the sight, so our disordered affections will influence and pervert the judgment, and this the more powerfully, because its action is so often unperceived." Of this power to warp the judgment, Hobbes had remarked, "That if men had any interests at stake, they would doubt and deny the axioms of the *Euclid*—(Hettinger.) Says Ulrici, "In all human science and knowledge, the *will* is the important and principal agent, for it is the will which finally

determines the intelligence and which, by its own power, can reject any conclusion, whether necessary or deduced." Our Lord had enunciated this spiritual law, this psychological canon of present-time humanity, when He observes that if the eye be lightsome, the whole body is free of darkness.

"The human intellect is not a dry light," Bacon tells us, "but receives a tincture from the will and affections; hence, it generates knowledge according to its

wishes. For what a man would rather were true, that he more easily believes." There is no telling to what an extent of illusion one's ideas will carry one, if his will is so disposed. It would be grotesque if it were not so deeply tragic. We must never lose sight of this law when we are face to face with the ideas and opinions of men in the whole range of earthly literature, but especially upon religious points. for in this area, the law of self-illusion and intellectual mal-formation

reaches its highest pitch of development. DeBonald says, "If the proposition, that three angles of a triangle equal two right angles, involved any moral obligations, its truth would be soon called in question." "All knowledge," says Dollinger, "must be based on morals, or, at least, has its moral sides; man cannot grasp with his intellect truths which his heart rejects, since in hardening his *will*, he hardens also his understanding against the truth. The immediate cause

of error is indeed in the darkening of the understanding, but its root lies in corruption of the will and its revolt from God. *The chief sources of our errors are then to be found in the will.* Indeed, we never discover the moral character of an error until we have overcome it and rejected it, then its connection with our inclinations and faults is plain." Take this to your hearts, deeply, then; open up the organ of the will to the action of the Holy Ghos"" absorb His love into your

breasts and all illusion will
vanish, for, this love will be
salt leaven to your
knowledge; the values of
earthly things now arrayed
in ghastly and fantastic
disproportion by a false
perspective will be seen as
they are. The mind by virtue
of this love, will rise to the
clear empyrean, to the blue
air above, for the
symposium of authorities
just cited, embracing all
complexions of the human
mind, upon whatsoever
other points they may be
divergent and out of tune

with one another, are on this matter a unit in claiming willrectitude as a necessary foundation for rectitude of judgment in moral and spiritual truths. In vain will we attempt conversions of non-Catholics to the faith without treating, if not beforehand, at least simultaneously, the will of the subject. In vain, also, shall we strive after the reformation of the sin-bound, be such ourselves or others, without treating at once the will, which is the prolific source of our

intellectual blurring of the judgment. "If the love of God," says Martineau, "as a passion and a power is not to be dismissed insultingly among the romances of the past, we must open a more hospitable heart to the Gospel of the Spirit and more deeply enter into the life of the living God." The faculty of knowing God inwardly, of conceiving the real truth is beclouded by the gaseous vapors rising up from a disordered will. The clear and lucid realization of the one imperishable

beauty, the all-sufficing,
waits on the moment when
we shall have set the will
free and rescued that
unfortunate captive-faculty
from the chains of its vices
and disorderly affections.
Lacordaire says: "Those
who have never experienced
this, may treat it as a dream,
but those who have once
beheld what I speak of can
never forget it more—the
more I study out people, the
more I feel terrified at their
incapacity for divine
things." Are we wordly,
unspiritually minded, bent

upon passing things, let us seek the Holy Ghost, the fountain-head of love, the source of all goodness; are we worldly, begin to-day to invoke that spirit of love, raise the curtain, open the blinds of your heart where now a thousand mean, turgid creatures, asp-like, are sucking at your breast, leaving your poor soul so weak, sickly and pale in the sight of God,—howsoever elsewise you appear before the eyes of men. How concisely all we have been saying is summed up in the

word of the great penitent,
St. Augustine, "Too late
loved I Thee, Oh Thou
beautiful of ancient days,
yet ever new! Too late I
loved Thee. And behold
Thou went within and I
abroad, and there I searched
for Thee, deformed, I,
plunging amid those fair
forms, which Thou hast
made. Thou wert with me,
and I was not with Thee.
Things held me far from
Thee, which unless they
were in me, were not at all
—when I shall, with my
whole self, cleave to Thee, I

shall nowhere have sorrow or labor, and my life shall wholly live, as wholly full of Thee. But now since whom Thou fillest. Thou liftest up, because I am not full of Thee, I am a burden to myself." Hear you not the cry of the heart of God resounding in His temple? It

is the voice of the Holy Ghost. "The Sacred Heart of Christ, Our Lord and King," says Cardinal Manning, "is always by the power of His love attracting the human will in all its freedom to

Himself." By the power then of the Holy Ghost, that is by love, shall Christ conquer the world by securing the mastery over the will and heart of man. The words of St. Thomas are worthy of repetition, "every act of the will has its root in love." Join this principle to that other eternal truth, namely that the Holy Ghost is the pure extract so to speak of divine love, and what remains to us but to say with all possible depth of conviction and burning ardor: Come, Holy Spirit!

and to repeat it often in our daily lives. The result cannot be otherwise—behold! nearer and ever nearer love will attract us until we shall have become by its all-consuming ardor melted into a strange, mystic union with God and be at peace,—ah! that peace which the world cannot give, for, it springs from the Holy Ghost and is His dower to the children of light.

Our Lord and Saviour Jesus Christ, the Word of God, has revealed the path

that leads to eternal life and has given us the Holy Ghost to imbue us with the courage and the strength to tread that narrow path, untraversed without the bruising, the bleeding of feet and the oft-sinking of the poor human heart.

Without the Holy Ghost Christianity'were indeed a cruel pessimism. As it is, one can say when he views the thorny path: "I can do all things in Him that strengthened me."

CHAPTER XIII.

PROCESSION OF THE HOLY GHOST FURTHER TREATED.

The Holy Ghost proceeds from love, He proceeds from the love of the divine essence. As we find this love in the Father, it is seen to consist in the love of Himself and the Son. As we behold it in the Son we find it to consist in love of Himself and the Father. This is what is purported to be conveyed when the Fathers

of the Church say to us that the Holy Ghost proceedeth from mutual love. This love, whilst a mutual one, is, however, not a double affection, but rather a love that is one and single. This same productive love is the love of the divine essence, inasmuch as this is goodness, communicable—without—through participated good, especially by participated sanctity, which bears a close resemblance to the divine substantial goodness and holiness. This thought is

profound and, far from being a purely speculative truth, it is, on the contrary, an eminently practical one. There are persons who believe in God and make no account of the trinal God. Others again, in theory, take account of the three divine Persons but in practise set on one side the divine personalities. These two classes are represented on the one hand by, for example, Unitarians and on the other by uncultured, unrefined, indifferent Catholics, who with

irreverent neglect lack the enlightened and systematic view of their marvelous faith and the spiritually scientific, so to speak, analysis of its finer points; who do not cut into the heart of their glorious religion and are deprived of the divine witchery of its hallowed depths. God— simply God! The matter of a revealed theological process of reaching God by a method of divine and revealed personalities is deemed superfluous in their eyes. It is to such persons

that the present profound thought offers convincing assurance of the impropriety of such indifferent system and the necessity of cultivating the trinitarian idea which so emphatically asserts itself in the *Holy Scriptures*. Strange is it and appalling how one's own opinions will unconsciously creep into places where only obedience is proper.

The Fatherhood of God, of which so much indecorous cant, sophistry and jargon go the political and socialistic rounds to-

day, has its proprieties, its laws, its etiquette. These are not left to men's judgment; they are corollaries at least of revelation. The Fatherhood of God has its appointed approaches, its avenues, its stairways, its gates. The insinuated democracy of the charlatan and the dreamist that forgets and leaves out of question this system of religious piety excites the coarse fancy of the multitude by its unconventionalizing, but it does so at the expense of the divine dignity and truth. As

a matter of fact, the
corelative duty of
Fatherhood is piety, which
St. Gregory calls worship of
God—"What," asks the
saint, "is the worship of God
but His love, whereby we
desire to see Him, hope and
believe that we shall see
Him and, as far as we
advance, do see Him now in
enigma, but then
manifestly," (Trinit. xiv, c.
1.) St. Thomas says: God
loves Himself and every
creature in the Holy Ghost
inasmuch as the Holy Ghost

proceeds as the love of the highest goodness, according to which the Father loves Himself and every creature. (1 q. 38, 2.) These are significant words.—"God loves Himself and every creature in the Holy Ghost." We cannot then in theory, neither can we in practise, ignore the links that bind us to the Fatherhood of God, namely, the Holy Ghost. St. Thomas says in addition to this that the divine goodness is the principle of creature-love. (ex loco.) The lustre

therefore of the creature's goodness is the goodness communicated to us by the Holy Ghost in Whom the created goodness is a sharing in the resemblance of the divine goodness, from which it is irradiant. Whilst to erase the personality of the Holy Ghost in theory is, as we all know, positive heresy, to set Him on one side as a practical factor spells great detriment to the soul, for, the Holy Ghost is the gate-way that lets us through to the love of the

Father and the Son toward one another and to the love which the Father and Son have for us, the personnel of mankind, made each one of us to the image and likeness of God.

Another point is accentuated by our present theme, one, besides, that should be seriously taken up for the truer and more enlightened service of the soul—The Arians pointed back to the moment — fictitious of course—when the Father had not as it were

yet produced the Word and the Father and Son had not produced the Holy Ghost by their mutual love. Such attempt would of course imply that there was a moment when God did not act, within. As a matter of fact, St. Thomas tells us that "we ascribe to God, beside outward operations, another kind also inasmuch as we say that He is intelligent and wishful, wherein His perfection is signified, for, He cannot be perfect unless He were by act intelligent and wishful, and hence it is

that we confess that He is 'living'. According to this operation we allude, in divine things, to the procession of the Word and of love. The Arians gainsay that the Son and Holy Ghost are co-essential with the Father. St. Athanasius tells us that 'they seemed to say, consequently, that God is not a living and intelligent but rather a dead and mindless God'." (St. Thomas. De. Potent. Q. 10. a. 1.) The point in the matter which we choose to assimilate is this: God eternally operated—

within, that is to say, in
Himself. His perfections
eternally de

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manded action; the Father
eternally begot the Word;
the Father and Son eternally
produced, by their mutual
love, the Third Person,
namely, the Holy Ghost. To
deny the eternal activity of
God is a denial of the very
divine life, which, as we
have seen, must, to be
perfect, be in act. Love in
action is never without love

produced. St. Thomas remarks here, "The action of God is His very essence, and essence is His will, and, it follows that in God there is no will, that is merely potential or habitual, but one of downright action." (Contra. Gen. iv, c. 19.)

Now with us, in our human faculties, we find mere potentialness rather than action. We have mind and will, but, these faculties are not in action, especially the will. Theoretically, they survive, practically they are dead, yet, as it is with God,

essentially, so it is with us practically— action is life, action is perfection, aye, existence. Inaction means death to the human faculties and organs, to all of them. It works the same results as, and is but another form of, abuse, for, it means decay. The inactive mind becomes imbecile; the inactive will loses its sway, its character and is a will only in name; the inactive body becomes a fetid sink of disease. This law extends to the spiritual faculties so that without activity, effort and labor

these become practically dead, and as love is the basic principle of will subsistence, the absence of it is but too evident in the sad, sad spectacle of a dead-living soul as in hell is to be seen the living-dead soul. St. Paul, in the thirteenth chapter, second Corinthians, points this out, "we shall live with Him by the power of God." The apostle begins by asserting his own religious vitality or livingness as a result of his correspondence to luring grace. He then goes on to

say to us,—"Prove ye yourselves. Know ye not yourselves, that Christ Jesus is in you? Unless you be, perhaps, reprobates."

He makes it clear that without works there is no assurance of one's being a christian at all and that inactivity is reprobation, that is to say, a living death. The apostle informs the Corinthians and, of course, ourselves, that the antithesis of this dreadful state is religious activity. "We pray God you may do no evil." Here we find asserted a

negative activity or positive resistance to evil, for without positive resistance the natural current will cause us to drift in an opposite direction to good. The apostle continues his exhortation, "That you may do that which is good." Here is positive activity of the aggressive type not merely to withstand the stream of evil, but to take deep inhalations, to excite the muscles, so to speak, of the soul, to rouse the whole spiritual being to action, to fight the flood, go up

against the stream and row
with might and main against
the tide of evil. Let us
repeat that, as with God
essentially, action
constitutes perfection, the
apostle accordingly
exhorting the Corinthians to
rouse themselves, to be
active, says, "This also we
pray for, your perfection."
He asserts in unmistakable
terms and in unequivocal
clearness the law of
salvation, that mankind has
universally acknowledged in
other spheres of life,

namely, that practice makes perfect. This is true of the sluggish and indolent in art, in literature, in music, in fact in each and every art, craft and perfection; that is to say, full growth, full strength and the full sweep of the beauty of the thing is debarred. The culminating text of the chapter is the apostle's blessing, which is the summing up of his wishes, the realization of his apostolic yearning, wherein he unfolds the means to accomplish all, "the grace of

our Lord Jesus Christ and of the Church of God, and the communication of the Holy Ghost, be with you all." The mechanism of the modern electrical vehicle supplies us with illustration of this point. When the trolley is ungrooved, the electric current is shut off and the moving body must come to a standstill. When likewise we are guilty of a serious sin we lose the charity of God, we cut ourselves off from it, as a wire may break, and the trolley be

deprived of its fluid. The same effect may happen to us, unless we keep a supply of the fluid of grace, in other words, keep, up the communication of the Holy Ghost. The sacraments of the Church and prayer —the power-house of the soul—are the appointed means, without which there can be no promise of spiritual locomotion in our lives, that is to say, there can be no salvation for us. "*Work out* your salvation with fear and trembling." Catholics who

do not cultivate the sacraments are dead wires. Such men reduce the christian state to the plane of a mere paganistic philosophy that pretends to do good and avoid evil for any length of time by the force of natural powers, or they are indifferent to salvation and in the very teeth of our Lord's words decline to "work out" their eternal happiness. Who for one instant could suppose that our dear Master would needlessly have excited us

by telling us to struggle and toil — "work out" our future happiness if all this were indeed superfluous and our end might have been attained by less positiveness of action and a reduced rate of pain and anxiety. Nfiy! Let your watchword be "work out" your salvation and you shall find that the laborer is worthy of his hire.

CHAPTER XIV.

THE BIVELISENESS OF
PROCESSION.

Revelation does not content itself with merely informing us of the truth of procession itself and of the distinctive personalness on the side of the Second Person of the Blessed Trinity. It discloses, besides, a particular difference as between the procession of the Second Person and that of the Third Person. The relationship of Father and Son is set forth at length in the sacred pages, and it is distinctly shown therein that the relation of Sonship belongs

to the Second Person exclusively. Our Lord Himself has said with His own lips that "God was His Father." (John, v, 18.) St. Paul refers to the Father as "He that spared not even His own Son." (Rom. viii, 32.) St. John speaks of the Word as "The Only Begotten Son." (i, 14.) On the other hand the Holy Ghost when mentioned alone or in connection with the other Persons, whilst designated as proceeding, is never regarded as proceeding as a Son. The Holy Ghost must,

therefore, proceed in some other way than by generation, "In the name of the Father and of the Son and of the Holy Ghost." (Matt. xxv, 111, 19.) "The Spirit of Your Father." (Matt. x, 20.) St. Paul says, "God hath sent the Spirit of His Son." (Gal. iv, 7.) The same apostle speaks of "The Spirit of God." (Rom. viii, 14.) "The Spirit of Christ." (viii, 19.) —never a single hint at Sonship. Mystery wraps the interior view of what this difference is between the Two divine

processions. Enigma characterizes the reason—of course, it cannot be against reason —why, the Third Person, though proceeding, is not a Son. To pry herein with bent merely curious, to affect to sustain it on purely philosophic grounds, or, again, to impugn it along similar lines would constitute irreverence, even a very dangerous insolence. Faith reveals it, and faith unveils it. There is a difference between the procession of the Son and that of the Holy Ghost. To

go, however, at any time in quest of a larger enlightenment on the mysteries of God, whilst one maintains a firm grasp upon the leading strings of faith, is a course clearly endorsed, as we have already observed, by men wise in christian ways, nay, one that makes promises of a harvest of luminant and extatic bewilderment, a yield of reverent awe and a healthful, deep-plunging self-unconsciousness—self-consciousness, aye! There is, however, the fullest

consciousness of the vastness of God and the most active consciousness of what we are ourselves, only faith overshadows it all. If indeed, in groping amid these great broad shadows cast by this pyramidal mystery one can lose himself as it were, and but for one instant be brought to realize his

f own utter pettiness, who will deny that one is amply rewarded for all his toil and most highly blest for all his

pious investigations? There is nothing in created life that affords likeness to the procession of the Holy Ghost. On this point, St. Thomas says, "We have only created things with which to designate God, and inasmuch as in creation, communication of nature comes about only by generation, procession in divine things has no name peculiar and special other than generation. Hence procession, which is not generation, has remained

without a special name, it can, however, be called spiration, because it is the procession of the Spirit." (1.

Q. 27. a. 4. ad. 3.) St. Augustine says, "It is a most difficult thing to get at the distinction between generation and procession."

This saint has, however, pointed out the internal reason of the difference; namely, that the Word is the 'image' of the Father and therefore, a Son by generation. Love—which is the Holy Ghost—is not in

the formal way an 'image'
and does not therefore
proceed by generation.
Procession by way of the
intellect starts out to
produce its like, that is to
say, its own lineage, and, this
is what it intends to do.
What proceeds by the will
does not produce, formally,
designedly, intentionally,
that is to say, by force of the
production, it is not the
'image' of the one who wills.
By the very power of
production the Son is like
the Father. This is not the
case with the Holy Ghost. If

the Holy Ghost is like the Father—which as a matter of fact He is—He is not so by the force of the production or formally. He is so by—what one might call reflex principle or the force of—the perfection belonging to the divine nature, inasmuch as whatever is must be out and out and nothing short of God. St. Athanasius says, "It suffices to know that the Holy Ghost is not a creature nor is recorded in the list of 'works,' for, nothing of a foreign nature can be mixed

with the Trinity, because It is indivisible and self-like. This is quite enough for the faithful and as far as human knowledge reaches. When the faithful have come to this point they should veil their faces with the wings of the cherubim. Whoso goeth in ulterior quest and is smitten with the desire to scrutinize disobeys the warning.—'Don't be too wise, lest you become foolish.' What faith hands down must be perceived not by human wisdom but by the ears of faith. What

language can decipher,
unveil these things, which it
is not proper for men to hear
or speak of." (lib. de sp.
sanct. 13, viii.) Says St.
John Damascene,—"*We*
only know, as *Holy*
Scripture teaches, that the
Holy Ghost is not begotten
but proceedeth, so that this
mode of generation or
procession cannot be
comprehended." (lib. il,
Cap. ix.) St. Augustine when
asked why, since both are of
the Father's substance, one
comes to be a Son and the
other is not, simply replies,

— "This is my answer, take it or leave it. The Son is

r of the Father, the Holy Ghost is of the Father, but the former is begotten, the latter proceedeth. The former is therefore of the Father, of Whom He is begotten, and the latter is of both because He proceedeth from both. What there is between being born and proceeding, apropos of the most high nature, who can explain? Every one proceeding is not born,

though everyone that is born
proceedeth. Just as not
every biped is a man,
though every man is a
biped, I know as much as
this, but I do not know how,
I cannot, I am unable, to
differentiate the generation
in the former case from
procession in the latter."

(De Trin. Lib. xv. Cap. 7. et.
20. et. Tract. xcix. in. Joan.)

St. Basil observes that, "The
Son is by generation, the
Holy Ghost by a manner
hidden and unspeakable."
(in. orat. Cont. Sabellian.)

Here we meet the christian
test; here the pure-blooded
Catholic alone treads; yes,
here is the very center of
mystery, here we are in the
heart of holy dreamland
where the faculties and
senses stand credulous,
unfalteringly so, secure,
certain, child-like, yet, in
the sacred shadow where the
eyes of reason are, as it
were, bandaged. What the
Holy Ghost has to do with
such a pure catholicity, such
essence of faith, the great
Newman has expressed:

"The safeguard of faith is a right state of heart. This it is which gives it breath, it also disciplines it.—It is love which forms it out of the rude chaos into the image of Christ—we believe because we love. How plain a truth."—Yes indeed the Holy Ghost is love. St. Thomas calls faith "that dawning vision." Bossuet teims it "the effort at vision." "Faith which is dim at first like the first inkling of a great light, but which becomes clear in proportion

to the growth of the soul."

(Gatry.) When in the beautiful conflagration of all the idols of the human heart Self-perishes, the supernatural faculty perceives high things in the clearer rays. The saints have been illumined in hidden things, "angels have talked with him, and showed him thrones. Ye knew him not; he was not one of ye."

(Tennyson) The apostle says, "The holy mpn of God spoke inspired by the Holy Ghost." (II. Peter i, 21.)

Only in the light of glory
can God be seen fully, that
is, in the light of His own
presence and as far of
course as man can possibly
see Him. At the same time
there is a mystic knowledge
wherein He is seen through
a lessening mist by the
purest hearts, by the lovers
of God. What a luminance
was shed on St. Peter in the
vision at Joppe on the
breadth of christian charity!
In the depths of its glorious
revealed light he saw the
length and width of it in a

clear sky. (Acts. ii.) What a satisfying effect, what a refreshment to the soul of St. Gregory were his extasies! What a source of deep religious knowledge and refreshment and fragrance of love were the bewilderments, the holy trances, of St. Teresa!

Mystery is love's fascinating language. It is the idiom of the ultra Godlike. Says Maurice Maetlerlinck, "I believe that the writings of the mystics are the purest diamonds of

the prodigious treasures of humanity. Mystical truths have over ordinary truth a strange privilege, they can neither grow hard nor die.—

It is not only in heaven but on earth, it is especially in ourselves that there are more things than all the philosophies contain and as soon as we are no longer obliged to formulate what there is mysterious in us, we are more profound than all that has been written and greater than all that exists."

"It is unfortunate for us,"

said Carlyle, "if we have in us only what we can express and make visible."

Mysticism is a perfection of faith, faith born of love, the love of the heart, "that linked woes of many a fiery change had purified, and chastened and made free."

(Tennyson.) When one is smitten with a purely earthly love, who can understand his spirit except one who has known the fiery and subtle influence of its flame? This extravagant, passionate disposition does

not highly transfigure the
soul but misshapes it and,
under the influence of its
touch defects become
beauty-points, contrarities
merge into sweet
harmonies. Such an
illusionary state has its
peculiar ideas and therefore
peculiar literature. Such a
transformation occurs in a
true, pure and noble sense in
faith on fire with love.

True, it does not canonize
defects, nay, it betrays the
ignominy of evil to the up-
lifted faculties, it reveals

the whole truth in all its nakedness as it is in God, it brings out at the same time the hidden beauties of Godhead and laps the mind in light waves and bathes the heart in a sea of eternal refreshment, it clears the judgment whilst it invigorates the will and makes it prompt in its obedience to good. No, indeed, the mystic sense is no nightmarish phenomenon. The trend of the multitude has been, in recent years, in a direction contrary to the supernatural

idea. Faith then had to be recessional. The fruit of it all has been an unhumanizing, matter-of-fact love of earthly things, money and the rest, that disfigures the world and a rampant sensuality that shrinks from no foe but flesh and blood, that is to say, one that can only kill and harm the body. The world needs baptism in the Holy Ghost, that is to say, the spiritual character, nourished and developed—not mere immersion so to speak in water but the

spiritual understanding, the consecrated, sacramental idea —brought day by day upwards, and which is full and complete when it sees and knows God, the Spirit, with inward eye and touches Him with hidden hand, and senses His perfumed breath with the mystic nostrils, as the connoisseur recognizes the fragrance of the magnolia bloom. "Is there in human nature a faculty separate from the faculties by which we judge of the things of sense and the abstraction of pure intellect

and a true and trustworthy faculty for knowing God—for knowing God in some such way as we know the spirits and souls, half disclosed and half concealed under the mask and garment of flesh, among whom we have been brought up, among whom we live? Can we know Him in such a true sense as we know those whom we love and those whom we dislike? Is there a faculty in the human soul for knowing its Maker and God—knowing Him though flesh and blood can never

see Him—knowing Him though the questioning intellect loses itself in the thought of Him?—in the psalms is the evidence of that faculty. The proof that the living God can be known by man is that He can be loved and longed for with all the freedom and naturalness and hopes of human affection. The answer as to whether God has given to man the faculty to know Him might be sought in vain in the *Vedas* or the *Zenda Vesta*. It is found in the *Book of*

Psalms." (Dean Church.)

As Newman says of the heart, "He who is infinite alone can be its measure. He alone can answer to that mysterious assemblage of feeling and thoughts which it has within it." "Created nature cannot open to us or elicit the ten thousand mental senses, which belong to us and through which we really live. None but the presence of our Maker can enter us, for to none besides can the whole heart, in all its thoughts and feelings, be unlocked and subjected." To

whom is the human heart revealed? Yes, who knows the heart like the lover? If we do not love God these internal senses of ours must lie dormant. In time they become paralyzed or practically dead; the spiritual instinct suffers decadence. The psalms evidence the reality of the mystic sense. Who but an outand-out lover of God filled to the brim with the Holy Ghost can understand the love-songs of the *Canticles*? What I say then is that the procession of the

Holy Ghost being such a pure essence of mystery appeals to the mystic sense and feeds the spiritual mind and heart. These profound truths of heaven and God become more opaline to us as we grow in love, under the increasing communication of the Holy Ghost, Who is Love, the fountain-head of love, Love itself. The mysteries of God, besides, far from warping man and stealing away his liberty, on the contrary, expand him and his whole being with its

thousand mystic chords, that vibrate to the subtle touch of the deep and hidden things and provide the inner man with music, that has no counterpart even in the languid strains of the Aeolian Harp. Is the heart of Christ really known by one who is not really in love with the Master? When an innamorato is full of his tender passion he sees the object of his affection everywhere; she stands always between him and the object upon which he would set his gaze, she is before

him at work, at play, riding, walking, dreaming. "I can no longer," says Lacordaire, "love anyone, without the soul stealing behind the heart so that Jesus Christ stands between us." To be so filled with the Holy Ghost as to love our Lord so that He would be a sort of immovable eyeglass and we should look through Him at all things, see Him in every place, measure and value everything by Him, in Him, with Him—Ah! this indeed were knowing Christ, for we shall have had the "Spirit"

of Jesus, the Holy Ghost;
this indeed were cultivating
the spiritual soul within us.
St. Gregory, St. Bernard of
Clairveaux and St. Teresa
were types of the very
highest mysticals, who from
the most clever execution of
functions and ministrations,
merely secular, common-
place and external,
withdrew themselves
directly therefrom and
dipped into extatic moods.
Love in them had made all
things serve it in the
capacity of handmaid.

The example of these

saints demonstrates that the every day life of the least among us may be preeminently spiritual and that the man of affairs can, and ought to be, in his own measure, also a spiritual man, and that, not simply in an indifferent way, but in a refined, methodical and strenuous fashion, cultivating the religious faculties as the foremost and the noblest pursuit and the only one absolutely worthy to pre-occupy the mind gotten up in God's own image. "In his heart, he

hath disposed to ascend by steps." (Ps. lxxxiii, 6.)—
Yes, of course, it is not done all at once; it is daily work, it is accomplished by steps. There must be mystery because there is a Creator and a Creature, an infinite and a finite being. Reason convinces us that we cannot find happiness except in our end. Experience makes it clear that we inwardly sigh and languish for that which is infinite and immutable. St. Augustine has expressed the foundation of this, when he said: "Thou hast made us

for Thyself, Lord, and our heart is disquiet until it rests in Thee." (Conf. lib. i, c. 1.)

These mysteries unfold themselves to the soul as the soul grows in the perfection of love. The final complete repose of the soul will come, and can only come, however, in heaven. Ah, then, the full bloom of vision, the eternal realization of the beautiful and true. Of that moment Bossuet has said, "We shall see the true Son of God coming forth eternally from the bosom of the Father, and

remaining eternally in the
bosom of His Father, we
shall see the Holy Ghost,
that torrent of flame,
proceeding from the mutual
embrace, which the Father
and Son give to one another,
or rather, Who is Himself
the embrace, the love and
the kiss of the Father and
Son; we shall see that unity
so inviolable that number
can bring it no division, and
that number so well ordered
that unity does not put
confusion in it. My soul is
wrapt, christian men, with
the hope of so sublime a

spectacle, and I can but cry out with the prophet "How lovely are Thy tabernacles, oh! Lord of Hosts! My soul longeth and fainteth for the courts of the Lord." (Ps. lxxxiii, 1, 2.) Take the man of idols, the ambitious man, the money grubber, the sensualist and let the flame of the Holy Ghost "make sweet music with the enamelled stones, giving a gentle kiss to every sedge,"—to all passions and attachments, and how truly may the transformed spirit say, "For now My love is

thawed, which like a waxen image against a fire bearest no resemblance to the thing it was." (Two Gentlemen of Verona.) Change the name of Silvia to God, to Whom alone belong such words as the poet has put in the lover's mouth and how true—apart of course from the despondent touch and allowing of course for the poet's license,—it were then, in this torpor of evil habits and of sin. Wake, before you are awakened by the trump of the archangel! Hear the holy angels sing,

'Glory to God in the highest
and on earth peace, goodwill
toward men;' see those
bright and pure spirits,
longing to be rejoined by
you and desiring your
coming; and then look down
on the passions which are
holding you captives, the
desires which you are
serving, the cares and
unsatisfied longings which
are destroying your peace,
the petty troubles about
which you are repining, the
petty gains and enjoyments,
for which you are bartering
your souls, and then say,

whether they be worthy of your new origin, your second birth, whether these suit the characters of the Sons of God and heirs of everlasting life, and make your choice." (Dr. Pusey.) Without this cleansing of the soul, as we have remarked again and again, without these burnings of the fetid loves that hamper, debase and becloud and keep the soul a prisoner behind bars with ball and clanking chains, the Gospel of Jesus Christ must be a dead language, a secret, a

riddle more or less dark,
according to the extent of
our evil passions, out of
which the captive soul gazes
in an impotent stare. St.

Paul says, "My speech and
my preaching was not in the
persuasive words of human
wisdom, but in the showing
of the spirit and power. That
your faith might not stand
on the wisdom of men, but
on the power of God.

Howbeit, we speak wisdom
among the perfect: yet not
the wisdom of the world,
neither of the princes of this
world that cometh to

naught, but we speak the wisdom of God, in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory, which none of the princes of this world knew, for if they had known it, they would never have crucified the Lord of Glory, but as it is written, 'That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what thing God hath prepared for them that love Him.' But to us, God hath revealed them by His Spirit. For the Spirit

searcheth all things, yea, the deep things of God. For what man knoweth the things of man, but the spirit of a man that is in him? So the things also that are of God, no man knoweth, but the Spirit of God. Now we have received not the spirit of this world but the Spirit of God, that we may know the things that are given us from God, which things we also speak, not in the learned language of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with

spiritual. But the *sensual man* perceiveth not these things that are of the Spirit of God; for it is foolishness to him and he cannot understand, because it is spiritually examined. But the *spiritual man* judgeth all things." (I. Cor. ii, 4, 15.)

Says St. Jerome, "Whoso, for the faith of Christ and the Gospel preaching shall bid farewell to all lusts and shall have cast under their feet the riches and pleasures of this world shall receive in an hundredfold, besides, life-everlasting — Whoso,

for the Saviour's sake, shall have driven forth carnal things shall receive spiritual." (Lib. 3 in Matt i, 19, Cap. xix.) The venerable Bede similarly asserts the law of mystic enlightenment and spiritual refreshment, namely, the cost of self-denial, "Whoso shall have made renunciation of earthly longings or passions out of regard for the teachings of Christ, by how much he shall advance in the love of Christ, insomuch will he find more that are wrapped in eternal desire

and are upheld on its solid
substance."

"And why not death,
rather than living torment;

To die is to be banished
from myself;

And Silvia is myself,
banished from her,

Is self from self; a deadly
banishment:

What light is light, if
Silvia be not seen?

What joy is joy, if Silvia be
not by?

Unless it be to think that she

is by,

And feed upon the
shadow of perfection.

Except I be by Silvia in the
night,

There is no music in the
nightingale;

Unless I look on Silvia in
the day,

There is no day for me to
look upon."

—Two Gentlemen Of
Vekona.

The intensity of human,
passionate love is but the

spasmodic and disorderly
breaking out of this mighty
force of the heart which was
created and destined for
God. There is a tinge of
idola

try in it, for, the full
powers of the soul
must not

be spent except on
God, Who alone is
worthy of
them and Who alone
has a right to them in
their

fulness, Who alone is
a proper object for

them.

These earthly loves
prove, however, that
there is
a God and something
higher than creatures to
love and in that love to
find peace and
happiness.

"A world which
respects nothing but
physical
facts and material
forces, which turns
away from
the supersensuous, the
ideal, the divine, as a
dream of its childhood,

is surely doomed to
decad-
ence and decay. The
known and natural
cannot
suffice for man as a
moral being. Without a
spiritual horizon the
whole value of life,
which is
its ethical value, fades
away." (Quarterly Re-
view.) Of the spiritual
love, of that deep, pure
love, which the human
heart has for its
Creator,
it cannot be said, as it

must be said, of
passionate
earthly love,

"This weak impress of
love is as a figure
Trenched in ice,
which ■ with an hour's
heat,
Dissolves in water and
doth lose its form."

Humility is an essential
predisposition to the
efflorescence of this
spiritual, mystical soul.
"The knowledge of our sins
and of ourselves," says St.

Theresa, "is the bread which we have to eat with all the meats however delicate they may be, in the way of prayer." So is a courageous self-denial, a daily, relentless war against one's disorderly attachments. "Oh! wake then, ye that slumber

Prayer and bloody war against self are hinges held fast by an humble frame upon which the door of love hangs opening to the hidden things; but, the hand that opens that door is the hand

of the soul, the hand of the spiritually strong and mighty, aye, even though they should be puny and utterly weak in bodily frame; and that door must remain locked to those who, though rugged in the body and affluent in this world's goods, are weak in the spirit. It is not each man's lot to be transshifted in holy trance nor to be of the contemplative life, of whose members it is more readily said, "When holy and devout religious men are at their beads, 'tis hard to draw

them thence, so sweet is
zealous contemplation."
(King Rich. iii.) At the same
time, all men of faith, you
and myself, are called to
know in a relative degree of
spiritual perfection the
voice of God in revelation
and to understand on
general principles of the
inner sense the language of
the *Holy Scripture*,—I
repeat, interiorly,
"According as God hath
divided to everyone the
measure of faith." (Rom.
xii, 3.) It was to the rank
and file of christian men

that St. Paul gave his message, "we speak wisdom among the perfect." No, it was not to priests nor religious men as such but to the broad christian world that he addressed these words. It is a profound blunder, in fact absurd, to assume that the spiritual sight is withheld from any christian man. Such an assumption paralyzes spiritual effort in others as well as in ourselves. No indeed, the one barrier that stands between any christian man and the perfection of

spiritual understanding alluded to by St. Paul when he spoke to the Corinthians, is that man's own disorderly affections and lusts, and such a man as gallantly struggles against these enemies arrayed against his soul will have as his heritage and reward a perception of life and of God, a power to hear and understand the inner voice of the Gospel, that is to say, in proportion to his gallantry he shall receive a generous measure of the outpourings of the Holy

Ghost. "Taking account, dearly beloved, of what so many leaders of the people have taught us," says St. Augustine expiating upon the apostles and saints, "let us strive to act out the fulfilment of their injunctions. Let us learn from their example how to have contempt for worldly riches, how not to love worldly pleasures, how to desire the heavenly kingdom, how never to prefer anything at all before Christ, but, to obey His commands in all things, to

cultivate a love for the poverty of present things, to heap up the treasures of virtue, to long for the riches of wisdom, to go in search of spiritual joys, to envy no one but to love all men, our friends in God and our enemies for God's sake; this alone is true love, these are princes most perfect in the love of God, and having fulfilled the duty of neighborly love, they have been able hence to overcome the powers of the world and to subdue the cruel life, inasmuch as they

have never, in anything,
loved aught but the will of
God. So let it be with us,
brethren, let us delight in
doing in all things the will
of God and let us love our
Creator in Himself, but
creatures in their Creator,
and, in so doing we shall
have the most orderly
charity, because God is
charity, and he who loveth
this charity loveth God, and
if so we have loved, God
Himself will love us, the
holy apostles, our judges,
will love us and pray for us
that we may be crowned

forever in the general judgment of Christ." (Serm. xiii, de Sanctis.) We know then our part; let us play it like men, like real actors on the stage of life filled with the divine art of the Holy Ghost, with all the unselfishness of losing one's self in the temperament of the truly divine artist in the love of God, an art not acquired but born in us in baptism and only awaiting development by our own spiritual activity to make us perfect saints.

"Love • , . courses as
swift as thought in
every power,

And gives to every
power a double power.

It adds a precious
seeing to the eye.

A lover's eyes will
gaze an eagle blind,

A lover's ear will hear
the lowest sound,

Love's feeling is more
soft and sensible

Than are the tender
horns of cockled snails.

Is not love a Hercules,

Still climbing trees in the

Hesperides?

Subtle as sphinx; as sweet
and musical

As bright Apollo's lute,
strung with his hair.

Never durst poet touch a
pen to write

Until his ink were
tempered with love's sighs."

—Love's Labor Lost.

The Holy Ghost will
make our bleak life now
hid "in sap-consuming
winter's drizzled snow, and

all the conduits of my blood
froze up" beautiful

spring "when daisies pied
and violet blue, and

lady-smocks all silver-
white, and cuckoo-buds of
yellow hue do paint the
meadows with delight."

The Holy Ghost is "Love
Whose month is ever

May"—Come, Holy Spirit!

CHAPTER XV.

THE GREEKS AND THEIR HERESY. AN HISTORIC RETROSPECT.

The Council of Nice, which to-day would figure on the *Atlas* under the name of Isnick of Turkeyin-Asia, convened in the year 325. The bishops of the Council sat round to the number of 318. The Council drew up a symbol determining the Catholic Faith. Passing upon the Holy Ghost the Nicene Symbol professed as

follows:—"We believe also in the Holy Ghost." Nice so set its boundary lines because there had been no question raised on the point, as we are informed by St. Basil and St. Gregory Nazianzen. The Council of Constantinople sat in the year 378 or 379—according to Hurter 381—and made an addition of some words to the Nicene Symbol.

Constantinople went on to say, on the point of the Holy Ghost, "we believe in the Holy Ghost, Lord and Life-giver, Who proceedeth from

the Father, Who, together with the Father and the Son is to be adored and glorified and Who spoke by the Prophets." At this juncture one ought to tarry to get bearings on the decisional principle of Church. There has never been any variance of the Councils on the subject of this principle.

They do not decide what is to be believed for the first time, that is to say, as never having been believed before. Their rule is to set forth what has always been believed. The bishops do not

pretend to such a prerogative as determining a new doctrine, but confine themselves to bearing witness to what has always been the belief of the Church. If heretics did not tamper with the beliefs of the faith, there should be no call for the Church to come out with any decisions anew. A case in point: the divinity of the Holy Ghost, set forth by Constantinople, was only the reproduction of primordial belief, but, as soon as the Macedonians had made an attempt to

disturb this belief, occasion eventuated on the part of the Church to act, not by laying down a fresh and brand-new doctrine, sprung upon the world for the first time, but by reasserting a truth already imbedded in the Church's beliefs.

Constantinople restated what had been professed, for example, by the Church of Neo Cesarea and notably read in the profession of faith of St. Gregory Thaumaterg, to wit:—"The Holy Ghost is of God, and in Him are shown God the

Father and God the Son, in this perfect Trinity there is no division nor difference in point of glory, eternity or sovereignty and nothing of the creature, nothing of the inferior, nothing of the new that has not always existed; the Father has never been without the Son nor the Son without

the Holy Ghost. But the Trinity remains always the same, immutable and invariable."

Now the Council of Ephesus, convened in the

year 434, decreed that "It is not lawful to make any profession of faith other than the one denned by the Holy Fathers, who were gathered with the Holy Ghost at Nice." According to the Greek reading of this decree, rigorously and logically carried out, the additions of the Council of Constantinople, that had convened in the meantime, should be set aside and inhibited. Throughout the *Eastern Church* catechumens were required to recite the Nicene Symbol

with the subsequent additions of Constantinople as far back as the Nicene Council. This symbol did not figure in the *Western* Liturgy—so it is commonly agreed—until the middle of the fifth century. As far as its usage is concerned in the Church, that is to say apart from the baptismal rite, it is believed to have been brought into Antioch in the year 421 by one Peter Le Foulon and into Constantinople in the year 511.

The first indication of

this custom in Spain is seen in the Council of Toledo, toward the year 589. The Gauls followed under Charlemagne, and it was finally established in Rome under the Pontificate of Benedict VIII., in the year 1014. As there had been no inkling of heresy, no muttering under the breath, there had existed therefore no need of introducing the custom. To-day we recite in the Church the Nicene Creed, supplemented by Constantinople, and the word adopted for the first

time by the whole Church at the Second Council of Lyons in the year 1274, namely the famous one, "*Filioque*,"—"and from the Son." This word had been engrafted by many symbols before it had been universally adopted at Lyons. This word constitutes the line of demarcation, the firing line of the Greeks and Latins. The schismatics asked why the Second Council, namely that of Constantinople, did not add the word, "*Filioque*,"—"and from the

Son,"—when it had set about the work of the Holy Ghost's procession. The purport of this query is no doubt to insinuate and show that it was not the belief of the Church at that time that the Holy Ghost does proceed from the Son. Beccus, the illustrious Greek apologist of the Latin Faith makes this reply, "That the heretics against whom the symbol was opposed said and believed that the Holy Ghost proceedeth only from the Son, therefore the heretics

averred that the Holy Ghost proceedeth from the Son and not from the Father. The Holy Fathers preached what the heretics denied and asserted in the symbol, 'Who proceedeth from the Father;' for, at that time the heretics owned that He proceedeth from the Son, and no controversy was raised on this point." In plain words: the heretics of that period said that the Holy Ghost does not proceed from the Father. In rebutal, the Council of Con

stantinople said precisely and directly that the Holy Ghost *does* proceed from the Father. Here we find no mincing of words, no evasion or circumlocution, no chance left for misconception, no wasting of powder. The assertion of the Council fitted the denial very snugly. Again, according to the Greeks, the Council of Ephesus so consecrated and unalterably fixed the words of the Nicene Symbol as to abrogate all right, thenceforward, on the part

of the Church, to propound, in symbolic form, the same truths in a more explanatory manner or to insert, therein, any other revealed truths of faith whatever. The Greek contention is of course baseless. If the Church invented anything or added to a symbol anything not revealed, the divine right is infringed. The Church does not manufacture truths; she is the infallible guardian of truth, she explains and defines them in their true sense, as against the many errors that arise about them

and proposes them as revealed to the minds and hearts of the faithful. The Greek contention argues against the divine constitution of the Church, by muzzling her teaching voice, when it construes the words of Ephesus as meaning that the Church abrogates her own right to insert truths not explicitly contained in the symbols and the power of meeting errors with distinct symbols in addition to pre-existing formulas. Ephesus by the word, "another faith,"

proscribed symbols not in harmony with Catholic faith or inhibited the determining by individuals of the formula of solemn profession of faith—a right which belongs exclusively to the universal and supreme magisterium of the Church. The Council of Ephesus aimed, in the first place, at the corruption of the Nicene Symbol and, as a means of safe-guarding its purity, forbids, under graduated penalties, bishops, priests and the laity composing any other

formula lest perversities of faith might be occasioned. The divinely appointed and infallible guardianship of faith as resident in the Church, is a triumph of our Lord. This provision for the Church's perpetuity is a stumbling block to Sophists. Arius found it decidedly inconvenient for his errors and forthwith accused the Church of exceeding her rights and over-stepping her prerogatives in the Nicene Formula. Photius was not so radical but denied as much of the Church's power as he

found embarrassing; he restricted her to the Nicene Symbol.

Against all these negatives and sophistries as a matter of historic fact the Church has always exercised her teaching rights and defined the truth in antagonism to errors. For facts we have Constantinople making an insertion in the Nicene Symbol to cover the error of the Pneumatomachion the Holy Ghost. We have other Councils adding the

"Mlioque" to the previous symbol, yet no one has dreamt that a crime was being committed against the Council of Nice. On the contrary, the augmented symbols have been received by the whole Church with the prestige of infallible authority. In the "Doete"—"Go and teach all nations"—the doctrinal power of the Church, that is, in her authoritative power of revealed luminance, truth is provided with an irresistible body guard, with an aegis, a

palladium. The arrows of the heretical cannot open an introduction to the divinely wrought shield—tempered, as it has been and is, in the Furnace of the Holy Ghost, Whose flames have been burning from eternity and are unquenchable. They would tear it from her breast so as to reach the very heart and vitals with their poisoned arrow-tips. One can fancy the wrath of a thief who is foiled by a vigilant watchman or disturbed in his

depredations by a faithful watchdog. His plan would be to murder the watchman and poison the watchdog. It is perfidious logic to gag the mouth of the guardian of truth. It is very natural, however, that the heretic should scowl at the faithful guardian—the teaching power of the Church defeats his designs and brings his purpose to naught. The question of "discipline" lies close to the shores of authority and within the shadow of her fortresses.

Ephesus had this disciplinary aspect. Destroy discipline, the outpost, and the next point of attack is authority itself. The Council of Ephesus in inhibiting "any other faith than the Nicene," strikes the keynote of the deeply reverential character of discipline. It builds a granite outer wall around authority. The question is not whether a certain private addition made without the sanction of the supreme authority to a solemn

symbol is true or not. No individual or province should presume to encroach upon the universal magisterium of the Church. Solemn symbols are the universal Church's definitions. To augment them by anticipation or without her sanction is an infringement upon the domain of her rights and, by the very fact, inculpates. The "*Filioque*"—"and from the Son"—was explicitly professed in the sixth century by the Third

Council of Toledo, with the Bishops of Spain and Narbonne in Gaul, under King Recarredo A. D. 589. Thence it spread into the kingdom of the Franks. Thence to Germany, and still onward to Illyria. In the eighth century, Constantine Coprinom despatched legates to Pippin, King of the Franks, on something having relation to the Holy Ghost, but exact particulars of the affair are lost to history. Before the time of Photius, no marks of

antagonism are visible against the Holy Ghost's procession "from the Son also"—"*Filioque*."—This is proof that the East and West were united in one faith.

The Latin Monks at Jerusalem, stationed on Mt. Olivet, added the "*Filioque*" to the symbol, a custom which they had brought along with them from the Royal Chapel of King Charles. A Greek Monk, one John by name, brought a charge of heresy against them. The Latins had like to

be mobbed by the incensed faithful. The Latins then made an appeal to the patriarchs and priests of Jerusalem. The letter of the Latin Monks to the Holy Father showed that the Greeks professed any departure from the Apostolic Roman See as heresy. Pope Leo indited at the time a profession of faith for "all the *Oriental* christians," namely, the "Holy Ghost equally proceeding from the Father and Son." This closed the

incident. The affair is providential as producing retrospective evidence of perfect harmony in faith having always existed between the East and the West on the dogma itself of the procession of the Holy Ghost from the Father and the Son. At the same time the Holy Father did not wish to insert the dogma in the *solemn* and long-sanctioned symbol, but, on the contrary, wished to have the custom in vogue with the Franks of singing it in the

church judiciously discontinued. The two things are consistent, though at first sight it looks awkward. In the case of the Franks it was all along contrary to discipline to have added to the solemn symbol. In the East where the Supreme Pontiff at the same time prescribed it, the Holy Fathers saw the need of a profession of faith in the dogma of those parts in view of the controversies that had arisen and the dangers of a conflagration.

The Fianks then commented as follows:—Ah, then, if the dogma of the "*Filioque*" is true, what

reason is there for interdicting the singing of it in Church in conjunction with the solemn symbol?

The Holy Father replied that whilst the dogma is indeed true, the discipline of the Church inhibited such addition by any other authority than that of the magisterium of the Church. Later on, after the middle of the ninth century, the dogma

itself of the procession of the Holy Ghost "from the Son also"—"*Filioque*"—was set upon by the Photian wolves and other schismatics and then eventuated the moment for the explicit profession of the dogma. The addition finally of the ■ "*Mlioque*" received the adoption of the universal Roman Church. Whether or not this had come about by solemn decree or first of all by universal usage between the ninth and eleventh centuries is a matter of dispute; at all

events the addition of the "*Filioque*" was solemnly decreed at Lyons in the year 1274. After the rupture under Photius it is gathered from the decrees of the Laternal Council that the Greek defectants returned to the Latin communion under Innocent III.

CHAPTER XVI.

THE WAGES OF SIN.

Photius, who in the year 866 began the bombardment of the Article of Faith wherein we believe that the Holy Ghost proceedeth from the Father and the Son and Cerularius, who in the year 1043 carried on or resumed the assault, were both of them patriarchs of Constantinople. The rupture which the latter brought about lasted until the Council of Lyons 1274. The

Greek legates nominally subscribed to the council and a temporary restoration of peace eventuated and lasted during the reign of John Beccus, who replaced the patriarch Joseph upon the latter's unwilling retirement from the patriarchate; but the latter was reseated and the old wound reopened upon the death in 1283 of Michael Palaeologus. Exile, poverty and disgrace were visited upon the Greeks who kept the Latin faith. Manuel Calecas, the illustrious

chronicler, was among those who fell under the iron hoof of cruel treatment. This last outbreak^was brought on by the very men among the Greeks who had subscribed to the Council of Lyons.

Again, in the reign of Eugenius IV., another truce was patched up between the Latins and the Greeks, in the Fer

rarian or Florentine Council. John Palaeologus and the patriarch with other leading dignitaries attended the synod in 1439. Marcus

Ephesinus maintained the anti-Latin side with vigor, but peace was restored between the East and West. This same Marcus Ephesinus, who would not subscribe to the Council, soon after with other mutinous churchmen succeeded in bringing about a final rupture between the Greeks and Latins. Worse than dogs the Greeks returned, not once, but many times, to their emesis. It is worthy of observation that the Latin side had among the Greeks such men as

Nicephorus Blemmydis, the most erudite and devout man of his era, John Beccus and Manuel Calecas. On the other hand, it is a case of the "hind that would be mated to the lion." Photius and Cerularius were dominated by a fierce pride; they would have no superior. The ambitions of these men led them into a plot whereby they should achieve perfect independence of the Pope, the Vicar of Christ on earth. The Holy Ghost's procession "from the Son" was but the weapon or rather the mask

they used to hide their real purpose and deceive and dupe the faithful. Whilst focussing public attention upon the apparent point of attack the heretics were in reality undermining, with malice prepense and diabolical design, the very structure of faith, the supreme authority of Rome in Greece. It is a most lurid bit of infernal politics when ambition is let go so far and pride is so allowed to romp, with no bounds set to its liberties, that the faith of millions is slain to nourish

it.

Photius, in the first place, was but a tool of royalty. Ignatius was removed by force from his See because, following in the footsteps of John Beccus, he did his duty in correcting Barda from an incestuous life. Law and order give no credentials to Photius, his suborned successor. The character of this man was such, however, as to make him a choice that would not embarrass the evildoer in high places,—a snap shot of him, but all that is necessary. This is the

Father of the Greek schismatics; this is the man who closed the Latin churches in Constantinople and banished the Monks who faithfully adhered to the Roman See. Priests and laics who would not obey his injunctions were thrown into prisons vile and publicly lashed. The divinity of our Blessed Lord was irrigated by blood; the Holy Ghost has had His victims. How indeed can men be convinced of any divine message being sent to the world and entrusted to

such foul hands as those of Henry VIII., Luther and Photius. Impure, unchaste rulers, they scattered the seed of antagonism to truth. Herod, Henry and Barda—a lewd trio. Power will always find however, enough tools among the ambitious to needle their way. Like any passion it will deaden conscience and lend itself to what will bring grist to its mill, food to its vanity or furnish salve for its pruriency. Ambition and sensuality make sociable mates; each gets from the

collusion all that portion of the booty that he cares to have.

We have said that in 1439 the Greeks subscribed to the Latin Synod in the Council of Florence, but, they did not generally live up to it, afterwards. At most they did so for no more than a brief space, for, we find that Pope Nicholas in 1451 indignantly, with deep feeling and in a prophetic tone, wrote the Greeks as follows:—"We put up with your delays out of consideration for Jesus

Christ, the eternal Pontiff,
Who let the sterile fig tree
stand until the third year,
though the gardener was
ready with axe in hand to
cut it down because it bore
no fruit. We have waited
three years to see if you
would not, at the voice of
our divine Saviour, retreat
from your schism—very
well! If we have waited in
vain, you shall be cut down
so that you will no longer
vex the earth with your
useless presence." Three
years after or about fourteen
years dating from the

Council of Florence,
Mahomet the Second stood
under the walls of
Constantinople, the capital
of Greece.

The Greeks shouted for
help but the Latins stopped
their ears to the cry. Bloody
battles were fought but the
Greek Empire was undone.
Her fate was settled on May
29th, 1453, on the very feast
of Pentecost, of all days of
the year the one especially
dedicated to the Holy Ghost.
Twice the Turks were
repulsed, but the third
assault made them victors.

Constantine, the Emperor,
fought with his soldiers; he
threw aside his royal mantle
and flung himself with true,
kingly valor upon the ranks
of the enemy, wielding his
sword and shouting in a
stentorian voice
encouragement and
direction to his troops. He
fell, and by his side fell in
their own blood the noblest
of the Grecian Empire and
their crimson life-current
mingled with the blood of
the fatalist Musselmen.
Three days were consumed
in massacre, looting and

fire. On the fourth day Mahomet made his entrance into the city, took possession of the Imperial Palace and made a Mosique out of the Church of St. Sophia. To this day the Greeks groan under the bitter rule of the Sultan. They have freedom of worship, to be sure, but the patriarch must be confirmed by the Sultan and pay a very enormous sum for his letter of confirmation. Thus the tomb of Greece was erected by the Turk beside the sarcophagus of Imperial

Rome in the cemetery of nations. The latter fell in the bloody war against the Son of God, and the divinity of Jesus Christ; the former fell in the war against the Holy Ghost, that began with Photius in the ninth century and was waged with only intermittent spells of harmony down to the fatal hour when the star of the Grecian Empire faded out of sight in the Western sky, leaving in its wake a trail of black night. Whilst from the Latin altars the fumes of incense arose on that fatal

Pentecost—aye, fatal indeed for Grecian Imperialism—and mingled with the song of praise and of peace, what a lurid contrast it made with the smoke of battle, the fury of arms and the sad chant of the slain around the walls of Constantinople, reading to us the fate of those who resist the Holy Ghost; for, with nations as with individuals, such resistance is doomed to catastrophe. The cruel weight of the Turkish Sultan presses hard upon the Greeks, but, a more horrid, cunning and

crafty power, that, namely, of the Evil Spirit, lowers upon the soul that offers resistance to the power and attraction of grace and overshadows sin's captives with the midnight darkness of future and eternal doom. Says Pope Leo:—"As with individuals, so with nations, these all must necessarily tend to ruin if they go astray from the way. The Son of God, the Creator, Redeemer of Mankind is King and Lord of the earth and holds supreme dominion over men, both individually and

collective!}'." 'And He gave Him power, glory, and a kingdom, and all peoples, tribes and tongues shall serve Him—I will give Thee the Gentiles for Thy inheritance, and the uttermost parts of the earth for Thy possession.' (Ps. ii, 6, 8.) But when men's minds are clouded, both rulers and ruled go astray, for they have no safe line to follow or any to aim at." The message which the Holy Father would deliver unto nations and men is that they shall keep their minds,

hearts, deeds and words
pure by walking in the light
of the "Spirit of Jesus," by
cultivating an abiding
consciousness of the Spirit's
presence and a stern fidelity
to the momentary
promptings and guidance of
the Spirit of Jesus. Come,
Holy Spirit!

CHAPTER XVII.

THE GREEK FATHERS AND THE "FILIOQUE."

As it were not enough for the stubborn race of men to have once rent in twain the seamless mantle of the Nazarene, it is deplorable that there should have been still further rupture in the Church and especially such a significant one as involved and still involves in its disintegration such vast millions as profess the Greek faith with the

harrowing prospect of its influence widening in the farreaching tracks of the prowling but silent, patient and aggressive Russian bear. That the Greek wing of the Church should tear itself away from its orthodox moorings when in tranquility and peace Peter's bark lay at quiet anchorage in the Dardenelles it were, indeed, important to have surveyed. But that the Greeks, furthermore, should have shattered the cable that linked them in sacred belief to a long line of illustrious

saints challenges
credibility; yet, it is a sad
fact which constitutes one
of the world's most curious
phenomena. The lesson of
the Jewish—prospectively
—and Roman nations losing
their nation-hood in
collision with the chair of
Peter had been lost upon
them. The pity of it all is
heightened by the broader,
sentimental view point
when we recall in addition
to its saint-ship the
philosophy, the chivalry, the
poetry and art of the

Grecian people. Chryso
stom, Basil, Plato, Socrates,
Homer, Praxiteles,
Demosthenes—what names!

"Thus may the Greeks
review their native
shore,
Much famed for
generous deeds, for
beauty more."

—Illiad III.

. . . O once of mortal
fame
O Greeks! if yet ye can
deserve the name.—

But to the point: In the Council of Florence it was argued out whether the Holy Ghost proceedeth from the Father and Son and also whether it was right to make addition to the Nicene Creed. We have seen that, given the former, there could be no question of the latter. The important thing then is whether the Holy Ghost proceedeth from the Son also—"*Milioque.*" The Church has defined it and of course we must profess that

the Holy Ghost proceeds from the Father and the Son also. At the same time we will consider the Greek Fathers, having in mind to show that they too have held this doctrine and to lay bare the utter arbitrariness and folly of their schismatical and heretical descendants. St. Epiphanius puts it with mathematical clearness: —"We believe that Christ is of the Father, God of God, and that the Spirit is of Christ or, in other words, we believe the Spirit is of the two, as Christ asserts when

He says, 'Who proceedeth from the Father,— (John xv, 26)—and 'He shall receive of Mine,'" (xvi, 14,) (in, Ancor. num. 67.) Nothing could be more plain or emphatic I say. The saint asserts that the Holy Ghost proceeds from Christ, as Christ from the Father, that is God from God. He asserts, besides, that the Holy Ghost proceeds from both. The saint quotes the words, "He shall receive of Mine," which the Latins employ against the Greeks and which Gennadius,

Bessario and before them, John Beccus, patriarch of Constantinople, had made use of. (Collect. sentent. de. sp. sanct. cap. v.)—
(Petavius. Dog. Theology, iii, p. 274.)

The same saint makes the observation elsewhere that "The Holy Ghost is not extraneous to the Father and Son but of the same substance, of the same divinity, of the Father and Son, always consubstantial with the Father and the Son." (Haer. lxxii, Num. 4.)
St. Gregory Nyssene,

commenting upon the order of Persons in the Blessed Trinity, remarks that the divine Persons differ only in origin, principle or cause:—"We must say as much of the Holy Ghost," says the saint, "Who differs only in order. For as the Son is coupled with the Father and though He has His being of the Father, yet, for all that, has existed as long as the Father, likewise also the Holy Ghost proximately belongs to the Son, Who in thought only, that is to say as a matter of principle,—

origin—is viewed as in production prior to the Spirit, because intervals of time do not figure in the life that autecedes the ages, hence, if you remove the point of principle—the matter of cause or origin—there is really no difference in the Blessed Trinity one from another." (lib. 1. contra Eunom.) The Holy Ghost, therefore, differs from the Father and the Son only in the order of relationship, of origin and procession. There is no 'before' nor 'after' in the

Trinity except in the sense of One Having his origin of Another. The Son is linked to the Father so that although He has His being of the Father, He has not His existence after the Father; He simply proceeds from the Father. So, also, is the Holy Ghost linked to the Son but is after Him only in the sense that He proceedeth from Him.

Our next sainted witness is St. Cyril of Alexandria, whose words run thus, "We are obliged to confess that the Spirit is of the substance

of the Son. For inasmuch as He (the Holy Ghost) has His natural existence of the Son and is sent by Him unto creatures, He works out the renewal, effects the rounding off (complementum,) of the Blessed Trinity. Now if this is so the Holy Ghost is therefore God of God and not a creature." (lib. 34, Theo.) Here the saint clearly distinguishes between the mission of the Holy Ghost and His very existence. He says that the Holy Ghost has His very existence naturally

of the Son. This cuts the ground from under the so-called Greeks. He moreover proceeds to demonstrate the thing. He proves that the Holy Ghost is God and of God, because He has His existence of the Son, for, He makes no mention of the Father. This existence and procession must be such that through it and by virtue of it He should have all that would so to speak, make Him God, which means that He should receive the nature of God and have divinity communicated by Him, of

Whom He holds existence.
The Holy Ghost must
certainly, therefore, have
His origin of the Son. On
the side of Greek quibbling
there is no possible way of
evading the force of this
convincing testimony.
(Petavius, p. 279.) Our Lord
says: "But when He, the
Spirit of Truth, has come,
He will teach you all truth,
for, He shall not speak of
Himself but what things
soever He shall hear, He
shall speak, and the things
that are to come He shall

show you." (St. John, xvi, 13 and fol.) When the word 'receive' has a divine connection, it means procession. The Son has, according to Our Lord's own declaration, everything that the Father has—except of course the paternal relation. Now the Father has the power of "Spiration," as being distinct from paternity, and, hence, the Son has it. The future tense refers to the mission of the Holy Ghost which is the manifestation of His

procession. At the time Our Lord spoke the words, "shall receive," this mission was yet to be. Thus procession is the authentic interpretation of the Lord's Words, 'He shall receive of Mine'. A proof of this is found for example in St. Athanasius, —"The Spirit proceeds from Me, (the Son). I say from Me, but, I mean also from the Father. What is Mine is the Father's. In this light we are to view the words, "He shall receive of Mine." (Or. iii, Cont. Arian. n. 24.)

Next in the order of witnesses we have Didymus, whose three very erudite volumes have been done into the Latin tongue by St. Jerome. He says:—"He shall not speak of Himself; that is to say, without Me and the wishes of the Father, because He is not inseparable from Mine and the Father's will, because He is not of Himself, but of the Father and Me. His very substance is of the Father and Me." It is interesting to consider the interpretation of the words, "He shall

receive." They are clear, orthodox and in exact harmony with the reading of St. Athanasius. Didymus says: —"we must understand what it means to 'receive,' in connection with the divine nature. Just as the Son by giving does not part with what He gives, nor is it at any loss that He giveth to others; likewise the Holy Ghost receiveth not what before He had not, for if He were to receive what He had not before, after the gift had been transferred the giver would become empty and

cease to have what he had given. As we observed before in arguing on incorporeal natures so do we in the present instance understand that the Holy Ghost receives what had been His by nature and does not mean a giver and a taker, but signifies one substance. Inasmuch as the Son also is said to receive from the Father the wherewithal of His substance, neither is the Holy Ghost aught else in substance but such as is given Him by the Son."

These words avow in clear accents the Latin Dogma. The schismatic ruse is but an endeavor to read into the procession of the Holy Ghost the idea of temporal communication—works *ad extra*, in time—of the Holy Ghost and the gifts of the Holy Ghost from the Father and the Son in the capacity of minister or servant and not the immanent and eternal procession of the Holy Ghost. The Fathers repudiate this idea and sustain the orthodox idea of the substantial production.

The Holy Ghost eternally receives from the Son in conjunction with future effect in time, the inspiration of the Apostles or the receiving, in the matter of the doctrine of Christ, the assistance of the Church. Christ bestows the Holy Ghost, not as a thing aloof from, and outside of, Himself, but, something, on the contrary, His very own and of Himself. St. Cyril says, "Since Christ brings forth the law, the Spirit of Himself as being in Him and naturally existent of

Him brings forth the law." (Thesaurus.) Now to exist naturally from any one is the same as having one's origin from such a one; it is the same as being produced by Him. Hence the Holy Ghost 'receiving' of Christ does not "participate" in Christ. "By no means," says St. Cyril, "far from it to my mind. How can He Who is in Him and

of Him and Whose own He is participate in Him, just as if He were to be sanctified by some external bond, and how is He to be, according

to nature, outside Him, of Whose very Self we say He is." (Dial. vii de. Trinit.)
The Greek affair has its side lights.

It is an established fact that the words of St. Gregory Nazianzen and St. Basil have been tampered with by the so-called Greeks, but, authentic copies of the Fathers furnish the reverse of comfort to the enemies of the "*Filioque*." Cardinal Bessario found in the monastery of Christ the Saviour what he remarks as

being "a source of jtears and wonder. In a most ancient edition some one with a bold mind and still bolder hand had used an iron instrument to erase the parchment. But the thing miscarried, for since a space was left unfilled in, the very syllables half appearing revealed the audacity of the proceeding and clearly expressed the very truth." A similar fraud was detected in the Council of Florence when Joseph Methonensus disproved Marcus Ephesinus. *Holy Writ*

compares the Holy Ghost to the waters and God to the fountain—particularly so St. John, (vii, 38, iv, 13,) and the Prophet David (in Ps.xxxv, 10.) St. Athanasius takes occasion therefrom to remark as follows:—"David knew that the Son with the Father is the Fount of the Holy Ghost." And by Jeremias the Son says, 'This people have done Me two wrongs, they have abandoned Me, the Fount of Life.' St. Chrysostom says, "The Saviour thereby shows that He is Himself the Fount

of Life, the Holy Ghost, the Living Waters." The substantial emanation of the Holy Ghost from the Son,—in other words the procession—is amply set forth in such kindred words as "flow forth"—proceed, "go forth from," "buist forth from," "own Spirit of Jesus Christ," "breath," "vapor," "odor of flowers"—all of which militate for the substantial procession of the Holy Ghost from the Son. Let us repeat the words; "From Me," (that is the

Son,) "the Spirit proceeds. I say from Me, I mean also from the Father; what is Mine is the Father's. This is how you are to understand the Word He shall receive of Mine." Another cavil of the schismatics is asserting that what the Holy Ghost receives from the Son He receives because the Son is in the Father. This is not so. The Holy Ghost proceeds from the Father and the Son, that is, receives from the Father and Son what is in the Father and Son as

formally Father and Son.
The heretical interpretation
would impair the directness
and perfection, aye, the real
procession itself, of the
Holy Ghost from the Son.
As a matter of fact, "all
things that are the Father's,"
(except alone the formal
idea of Father) "are in
identical number the Son's.
Our Lord teaches that
among all these things
common to the Father and
the Son is contained the
virtue and act of
communicating all things to

the Holy Ghost, that is, of spirating the Holy Ghost by the communication of essence together with all its absolute perfections."

(Franz. De Deo Uno et Trino, p. 455.) "The Father has the virtue of principle so that the Holy Ghost receives what is the Father's, therefore, also, the virtue of principle is Mine also so that the Holy Ghost receives of Mine." (Fulgentius Contra. Fabian.) In reply to the schismatics who scoff at the internal procession as

being understood when a divine Person is sent and receives, it is to be said that, "whatever and howsoever One divine Person" (of Whom there is but one nature,) "may be said to accept or rather receive from another divine Person, such a thing cannot be conceived without perverting the whole mystery unless internal procession is supposed. For, God cannot accept to Himself from another only inasmuch as one Person is

relative to another Person, by origin. But this origin takes place by the communication of the divine nature itself." (Franz. p. 457.) With divine Persons action means the divine essence, (with respect *ad extra*?) like-wise the communication of operation from one person to another is nothing less than the communication of the divine essence or nature. The Holy Ghost "receiving" from the Son can only be understood in the sense that

the Son is the principium of procession communicating essence. The theologic consideration of the present truth has its message in our practical life. We see more and more the reason why we ought to cling to the Church and set the highest possible value on her infallible magisterium. We are thereby convinced of the disabilities of the human mind and of how, without the sure light of faith, the most skilled in human wisdom and the most

finished in culture should go astray and be baffled. We find this to be true not only in connection with the revealed truth in its broader outline, but, also, in the component elements of its most august but intricate mechanism, that is to say, in all the lights and shades of the revealed economy.

Church Dogmas are not mere assertions; they are divine assertions; and these form the laws and principles, without which, there is no religious liberty.

Obedience is the perfection of freedom. Our Lord came down from heaven to do the will of Him Who sent Him. He was obedient unto death. We know our Lord's teachings as they are made clear to us by those who were sent to teach all nations and preach the Gospel to every creature. There can be no ground for dispute on the truths, which the Infallible Church, divinely charged in the matter, proposes to our assent. To conform, then,

our judgments and lives to such in a more cultured obedience secures to us true liberty, which rightly assumes creatureship on the one hand and the dominance of God and a divine authority on the other. must be rejected as, at heart, erroneous. To conform to them with inward assent, that is, with judgment and will, is Catholic duty. The divine authority of the Church is not reared by the consent of men; it is built upon God; rather, it is God

Himself. In the revealed truths expounded by the Church, human judgment and free will must bend the knee and make a renunciation of themselves, that is to say, they have found, on these points, the right and the truth, the way and the life. Their quest is at an end, in so far as these truths are concerned. "I am the way," says Pope Leo XIII. "Wherefore if the truth be sought by the human intellect, it must first of all submit it to Jesus Christ and

securely rest upon His teaching, ■ since, therein truth itself speaketh. There are innumerable and extensive fields of thought, properly belonging to the human mind, in which it may have full scope for its investigations and speculations and that not only agreeable to its nature, but even by a necessity of its nature. But what is unlawful and unnatural is that the human mind should refuse to be restricted within its proper limits and,

throwing aside its becoming modesty, should refuse to acknowledge God's teaching. This teaching upon which our salvation depends is entirely about God and the things of God. No human wisdom has invented it, but the Son of God hath received it and drunk it in entirely from His Father—hence this teaching necessarily embraces many subjects which are not indeed contrary to reason—for that would be an impossibility—but so

exalted that we can no more attain them by our own reason than we can comprehend God as He is in Himself. If there be so many things hidden and shielded by nature, which no human ingenuity can explain, yet which no man in his senses can doubt, it would be an abuse of liberty to refuse to accept those which are entirely above nature, because their essence cannot be discovered. To reject dogma is simply to deny Christianity. Our intellect

must bow humbly and
reverently, "unto the
obedience of Christ."
(Encycl. Holy Year, 1900.)

Whatever deflects or
diffirms from these truths

How would the world fare
at the hands of fanatics and
dreamers, of feeble-minded
and uneducated ranting
demagogues? The divine
Supremacy, the Papacy,
tames the erring judgment,
prunes and directs the free
will by supplying it with the
rules of spiritual science.

Republics are essentially built on the consent of the governed. This is very good for temporal states, but with religion it is different. Our Lord says, "You have not chosen Me, I have chosen you." Revelation and revealed authority must be respected by individuals and nations. No institution can antagonize it and see success written on its horizon. The individual who is out of tune with it cannot have the peace of the Holy Ghost. There is independence and

independence, but there is
no such thing as

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one's evading authority of
one kind or another. It is
essential in the world. You
may vote for a president of
these United States; a
permanent rector may vote
for an Ordinary—subject of
course to Rome's final
decision—this is
democracy, this is
republican so to speak, but
anterior to all is (rod. He
created us, He preserves us

and He redeemed us. He is,
and must be, by His very
Godhead and
Redemptionship, our Ruler
and Teacher, and, we must
obey Him in our conscience
and in His revealed Voice,
His Church. "If he will not
hear the Church let him be
to Thee as the heathen and
the publicans." "The test of
the spiritual man is his
conformity to the mind of
the Church." "The presence
of the Holy Ghost in the
Church, is the source of its
infallibilitj^." "*Sentine cum
ecclesia* in dogma;

discipline, traditions,
devotions, customs,
opinions, sympathies, is the
countersign that the work in
our hearts is not from the
diabolical spirit, nor from
the human, but the divine."
(Manning.)

CHAPTER XVIII.

CATHOLIC IDEA OF "THROUGH THE SON."

The so-called Greeks are constrained to admit that the Holy Ghost proceeds "from the Father through the Son," but they mangle this statement in such a way as impresses one with their insincerity. The particle or preposition "through," designates an efficient cause with sub-ordination to the more principal cause, but, in the divine realm there is,

and can be, no subordination excepting that of origin. In the language of *Holy Writ* and the Church works *ad extra* are said to be from the Father through the Son; where though there is one nature and hence one principle *quo* of operation and one indistinct operation, distinction between persons, however, is so indicated as that nature, one, in number, and the working power and operation is communicated by the Father to the Son. Though it can be said that apart and alone or by

Himself, all things are created by the Father,—*per patrem*, and all things are created by the Son,—*a filio*, it is absurd to assert that He does so "through" the Son, because the 'through' signifies not only causality but communication of nature and operative power from one person to another. St. Basil sustains this meaning as against the Arians—"because the Father creates through the Son, this does not insinuate imperfection in the Father's will (or the substantial will

which is the Divine Essence), so that the particle 'through' contains the confession of a primordial cause." (De. Sp. Sanct. c. 8. n. 21.) (Franz p. 530.)

St. Chrysostom explains the "all things were made by Him," and shows that the particle or preposition *dia*, that is to say "through" does not signify "diminution", as the Arians alleged, but rather expresses one dignity of creative operation on the part of Father and Son—"If herein, we find 'by Him', this is so for no other reason

than that one should not think that the Son is unbegotten." (In Joan. Hom. v.) St. Cyril speaks directly of the Holy Ghost and says that the meaning of the Father's sending the Holy Ghost "through" the Son is unity of principle in mission—Father and Son—with a distinction observed between the Father generating and the Son cgenerated. "The Father is in the Son and the Son is in the Father. The Father by Himself does not give the Paraclete or Holy Ghost,

but, the Son by Himself
doth give, nay, the Holy
Ghost is given to the' saints
from the Father, through the
Son; and, therefore, whilst
the Father is said to give,
the Son giveth through
Whom are all things; whilst
the Son is said to give, the
Father giveth from Whom
are all things." (In Joan. p.
810.) '*From*' the Father
signifies the principle of
spiration, so, also, on the
other hand, '*through*'^l the
Son signifies the same
principle with the further
signified distinguishing of

persons in Father and Son,
that namely the virtue and
act of spiration is
communicated by the Father
to the Son, and so the Holy
Ghost proceeds from the
Father through the Son. As
in creation by the Father
through the Son, there is not
one cause and another, but
one, two Persons, and at the
same time the origin of the
Son from the Father are
signified. For similar reason
in the procession of the
Holy Ghost from the Father
through the Son, *one*
principle of procession is

exhibited, because as there is one essence so is there one spirative force, but there are two Persons shown, of Whom the essence is in the formal manner also of spirative force, though in such a way as that the Father is principium without principium, the Son is not principle without principle, but, with the Father one principle of the Holy Ghost as He is one with the Father, God and Creator inasmuch as by generation He has all things that are the Father's

communicated —except
Fatherhood—and thence
also the spirative force.
Neither are the Father and
Son distinguished from each
other more by spiration than
Godhead or absolute
attributes inasmuch as there
is no other distinction
between them than the
formal relationship of
Paternity and Sonship."
(Franz. p. 532.) At heart
there is no difference
between the Holy Ghost
proceeding from the Father
"through the Son" and
"*Filioque*" from the Son. In

the latter, unity of principle is better expressed, whilst the order of origin between the Father and Son is not so explicitly set forth as regards the spiration itself, namely that it is communicated "by" the Son. In the prior method of expression—'through the Son,'—direct significance is made of the order of origin between the two persons spirating; that, namely, the Father is the primordial font from whom the spirative force, just as the essence, is communicated to the Son.

Unity of principle is not so explicitly set forth in the "*dia*" or "through the Son," but is rather contained in the consideration of the subject—God the Father and God the Son. The Fathers of the West in the "from the Father and the Son" directly insist upon the unity of essence and of spiration as against the Arians and '■'■*include*" distinguishing of persons as against the Sabellians. The *Easterns* in their more frequently employed formula—"from the Father 'by' the Son,"—directly

give expression to distinctiveness and order of persons so as to counteract Sabellianism and the Arian calumny, more than once tried, of confounding the persons, and, at the same time, they "*include*" ^unity of principle as against the heresy of the Arians.

The Eastern Fathers have used the "from the Father and the Son" and likewise the Latins have taken up the "from the Father *by* the Son." These latter with as much eloquence build the procession "principally"

from the Father in the same sense as the Oriental Fathers speak of the Father as the "primordial principal." That is to say, although the Son is *ab-intra* a principal, He is not without-principle. The Holy Ghost *abintra* is not the principle of any other person. St. Gregory Nazianzen says:—"Without principle, also principle, and He Who is with principle is one God. The name, 'without principle' belongs to the Father. 'Principle' means the Son's and He, to Whom is given the name,

'with principle' is the Holy Ghost. One nature is in the three; namely God. The union, however, consists of the Father from Whom and to Whom they are related, Who proceed according to order." (Or. xlii, al. 32, n. 15.) The very contexts and the manner of teaching the procession of the Holy Ghost, "from" the Father "through" the Son being considered, all doubt on the meaning and consent of the East with the West is extinguished, for they directly avow that "through"

the Son is pertinent to the immanent and eternal procession and is not merely a reference to the "mission *ad extra*." This appears from the fact that they say that the Holy Ghost proceeds by the Son "*essentially*"
'■'■*according to essence*" "*by nature*" "*naturally*". They tell us that this procession of the Holy Ghost

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"from" the Father "by" the Son is the communication

of nature from the Father by the Son. Says St.

Athanasius: "We shall find such relationship of the Holy Ghost to the Son as the Son has to the Father, and as the Son says, 'all that the Father has, is Mine,'"

(assuredly by immanent origin of the Son from the Father) so also shall we find all these by the Son in the Spirit." (for kindred reasons, by immanent origin) (Eph. iii, ad. Seraph. n. 1.) St.

Basil says:—"Natural goodness and essential sanctity and royal dignity

flow from the Father through the Son into the Holy Ghost." (De Spirit Sanct, c. xviii, n. 47.) Says St. Cyril: "Since the Spirit proceeds naturally 'through the Son' as His own Spirit, He is said (in *Holy Writ*) to receive all that the Son has in perfection." (In Jo. p. 929930.) A fragment of a letter alleged to be from the quill of St. Maximus, martyr of the seventh century, is shown to the effect that he—apparently—scouts the procession "from the Son,"—"Filioque!" The

genuineness of this epistle has been questioned by both Latins and Greeks. The so-called Greeks produced it in the Council of Florence.

Granting its genuineness, St. Maximus, after all, only seems to deny that the Holy Ghost proceeds from the Son—'■'■*Filioque*"—for, he confesses that this is demonstrated by the Fathers. He says, however, that it is not thence denied that the Father alone is the primordial fount of the Trinity and that if you consider the formula of the

order of Persons, wherein the Holy Ghost is said to proceed from the Father and the Son, it has the same meaning as the other formula, wherein He is said to proceed *dia* or through the Son. (Pet. p. 407 Franz. p. 575.)

The so-called Greeks quote St. John Damascene to sustain their cause. They found their argument on the words: "we say that the Holy Ghost is of the Father and the Spiiit of the Father; but we do not say that the Holy Ghost is of—from —

the Son, though we call Him the Spirit of the Son." As a matter of fact, St. John has clearly expressed himself on the procession *dia*, through the Son, so as to set forth what is consistent with the other Fathers—"the Spirit is the Spirit of the Son, not that He proceeds from Him but through Him from the Father; only the Father is the cause." (primordial.) The saint wishes to convey the idea in the "tZt'a"—"through" the Son that the Son is the principium of the Holy

Ghost by the spirative force
communicated to the Son.
St. Thomas puts St. John
Damascene on the catalogue
of the so-called Greeks on
this point. St. Thomas says,
"the allegation that the Holy
Ghost does not proceed
from the Son was first
introduced by the
Nestorians, as appears from
a certain symbol of the
Nestorians condemned by
the synod of Ephesus.
Theodoret Nestorian
followed this error and after
Mm many others among
whom was Damascene,

wherefore, in this matter his opinion is not to be followed." (I. Quest xxxvi. art. 2, respond. 3.) Taking a gloomy view of St. John Damascene's testimony, we must remember as yet there was no solemn definition of the Church on the point. Suppose for one reason or another, say, for example, he had not sufficiently compared the views of the Eastern Doctors and was so led into an error, more material after all than real, inasmuch as the Fathers have frequently said that the

Holy Ghost proceeds *dia*, through the Son—in any case he is only one doctor against a host and could not, of course, count against overwhelming opposition. Franzlein is of the opinion that if St. Thomas could have had the advantage of subsequent demonstrations of Greek theologians such as Beccus, Demetrius, Cydonius, Bessario and the rest he would not so easily have admitted that St. John Damascene was discordant. Many places in the saint's writings tell us that the Holy

Ghost proceeds by the Son in such a way as to be the opposite of the Eutychian heresy, which held as blasphemous the Cyrilian definition that the Holy Ghost has His existence from the Father by the Son. The saint is far from inculcating any other production by the Son save the natural and most divine. "It remains to be explained in what sense Damascene and other Greek Doctors have taught that the Holy Ghost has not His existence *per filium*, whilst with united

voices they proclaim that the Father produces the Holy Ghost by the Son or that the Spirit proceeds from the Father through the Son. They therefore deny that the Holy Ghost exists by the Son. (1) By any special action as distinct from the paternal; (2) Lest the Spirit would be taken in the sense in which Eunomius understood it, namely, a created thing and effect; (3) Lest the Spirit by this procession from the Son, as was understood by Apollonius, would be held

as less than the Son; (4) Or finally lest the Son would be considered the primordial cause of the Spirit. On the other hand, they teach that the Holy Ghost progresses by the Son so that the Son is regarded as not without part in that natural action whereby the Father pours forth the Spirit and that the Divine Nature, by origin communicated to the Son before the Holy Ghost, will retain its natural fecundity in the Son, which begins from the Father Who alone is the Fount, the Virtue, the

Well, the Principle, and therefore is called the Author of the Holy Ghost.

Gregory Theolog elegantly observes that this "Unity, progressing from principle to duality, stops at Trinity." "Rightly considered, these views will be found to coalesce with the Greek and Latin Doctors on the procession of the Holy Ghost and to coalesce in one faith." (J. B. Fournals, Editor of Petav.) Lequien, the most learned commentator of St. John Damascene, vindicates this

Father from discordancy and contends with vigor and logic that He is easily explained. The so-called Greeks distort the teaching of the Fathers. They twist the procession of the Holy Ghost from the Father and the Son and from both in such a way as to restrict the meaning of it to two alternatives, namely, the temporal mission or that the gifts of the Holy Ghost, to the exclusion of His Person, are said to be from the Father and the Son. We have already disproved this

perversion of the Fathers.
The procession of the Holy Ghost therein recorded points to the eternal immanent *res* although the mission of the Holy Ghost is a fruit of His procession from the Father and Son and created gifts are also in the light of a consequence from the Father and Son and the Holy Ghost. By the procession from the Father and Son is meant the Third Person. St. Epiphanius says, —"The Father is Light, the Son is Light of Light, the Spirit is of the Two."

The so-called Greeks admit the procession of the Holy Ghost hypostatically speaking as far as the Father is concerned. In the case of the Son, they say it is not thus, but that the Holy Ghost is of His substance. The result of this position would be to make the Holy Ghost co-substantial, and they explain this in such a way as to repudiate the substance of the Son a *quo* as a principle of procession whence the Holy Ghost is, but rather make it a formal cause of the Holy Ghost's

being of the same substance as the Son. Now when the Fathers of Nice said, simply, that "the Son is of the Father," the Allans took occasion therefrom to make these words harmonize with their error which was that the Son was created. To oppose this heresy the Fathers constructed a most effective formula, namely, that He was "of the substance of the Father." Here was expressed the communication of Essence and co-substantiality of the Son to the Father. What the

Arians did with the order of the Son to the Father the Pneumatomachi attempted with the order of the Holy Ghost. The Fathers expressed in the same way as Nice had done in the Arian heresy the relationship of the Holy Ghost to the Son. They defined this procession as the communication of the same nature and substance thus: The Holy Ghost is of the substance—of the very substance—of the Father and Son. So in this case, as at Nice, the *princlpium*

quod, namely, the "producing" person—in spiration the Father and Son—and also the *principium quo* is expressed, namely, the essence by the communication of which the spiration is brought about.

The formal cause, consequently, whereby the Holy Ghost is God is the very one communicated nature of the Father and the Son. The so-called Greeks call attention to the particular verbs, by which the orthodox Fathers have expressed the mode of the

Holy Ghost emanating from
or by the Son. They allege
that these verbs have not a

notional sound but rather a
less intimate character.

They say that these words
assert the contrary of
internal procession and
rather impress one that they
can only mean the external
mission of the Holy Ghost
or His gifts. As a matter of
fact, the Fathers make use
of the same verbs to express
the generation of the Son
and the procession of the
Holy Ghost from the Father.

St. Basil says:—"The spirit of God shining forth from God." Moreover in contexts where the Fathers use such words as "shine forth from" the Father and Son or both, where the verb, as far as the Father is concerned, can express no other meaning than the eternal procession, the same cannot hold good as otherwise understood in regard to the Son.

St. Cyril proves that the Holy Ghost is divine in essence, because, "He proceedeth from the Father and Son." The Greek Fathers

most clearly have employed these words as immediately significative of the eternal immanent procession.

Another subterfuge of the enemy is the interpretation of the Lord's words where He says the Holy Ghost "Shall receive of Mine."

They would have it, "He shall receive of My Father." The proprieties of grammar disown such a reading. The Photians allege with sophistic artifice that whatever is in the Trinity is either common to all or peculiar, hence, spiration is

peculiar to the Father or common to the Three Persons—which would, they say, according to Latin doctrine,

make the Holy Ghost proceed from Himself.

Photius comments on this sophistic quandary to the effect that it outdoes the monstrous fables of the Gentiles themselves. St.

Thomas says:—"Opposite relations are persons, and there are two persons just as there are two relations, but relations which in the same person are not in opposition

are indeed two relations or peculiarities (proprietaryties), but not two persons, nay, one person." (1. Dist. 33, a. 2, ad one.) A spirator does not mean a person distinct from the father and son; it signifies one spirative force or one act and one relationship of spiration common to two persons and in a confused way signifies those persons whose act and relationship the spiration is. Spiration is really the same as paternity and sonship, and differs therefrom only "ratione." Fatherhood and

sonship include spiration; it enters into either intestinally. Theologians say:—Supposing the real identity of spiration with the fatherhood and sonship and the distinction "ratione," that the constitution—the make-up—of the father and son in the fullest conception of the thing, means the formal "ratio" of fatherhood and sonship inasmuch as both embrace the act of spiration.

The so-called Greeks, in view of the Nature of the Trinity, say that if the Holy

Ghost proceeds from the Father and Son there must be Two Principles of the Holy Ghost and, accordingly, either each Principle is perfect, in which case there would be Two Processions, or, if there be but One Procession from the Two Principles, the Father is insufficient and an imperfect Principle, and the Son is called in to take a hand in the matter. If then the Father and Son are One Principle, this reduces them to One Person, and thus, the heretics say, the Latins

contract the Sabellian fault. The . matter of all these objections is that the objectors —*stomaohabundi*—are suffering from a sort of gastritis and their objections are very much on a par with the belchings which are characteristic of such infirmity.

St. Augustine remarks, substantially, that if the spirative force cannot be common to the two and be numerically one without confounding persons and destroying the distinction of

generation of son from father, or if the spirative force cannot be in two distinct persons without being in each imperfect or without again the persons being divided and there being two spirators and two principles, then these things must be predicable of the creative force and the power of mission as well. That is to say, there cannot be one—in number—force and action of creation and of mission in distinct persons without thereby destroying by that unity distinction of

persons. Or if the persons remain distinct, either this force will be imperfect in each or so separated as to have them turn out as many principles of creation or mission as there are persons creating and sending. The Photian contention is, therefore, not only heretical, but very inconsistent in its method of antagonizing the procession of the Holy Ghost from the Father and the Son as from One Principle.

The Pneumatomachi, and, after them, the Photians, in

assuming the procession of the Holy Ghost from the Father, conclude that if He proceeds, besides, from the Son and by the Son, as Catholic theology maintains, then the Holy Ghost must be a Grandson and the First Person a Grandfather. This idea supposes that the Persons are divided so that first of all the Father generates the Son and then the Son alone "generates" the Holy Ghost. As a matter of fact, the divine Persons create by a creative act numerically

one; so, the Father and Son are One in number in the spirative act and therefore as one Principle— breathe—or breathes forth the Holy Ghost. St. Epiphanius says: "There is no Grandfather nor Grandson about it; the Holy Ghost is from the same substance of the Father and Son."

CHAPTER XIX.

THE ORDER OF PERSONS.

The baptismal formula, the motto carved on the portals of the kingdom of Christ by our Lord Himself, reads in this way:—"In the Name of the Father and of the Son and of the Holy Ghost." The Ecclesiastic Doxology re-echoes this dictamen—"Be glory given to the Father and the Son and to the Holy Ghost, this day and for aye." St. John's

declaration preserves this arrangement: —"There are Three Who give testimony in heaven, the Father, the Word and the Holy Ghost, and these Three are One." (*i*, John v, 7.) These facts set forth such an order of persons as brooks no divergence from what is so clearly built on the deepest harmonies of Godhead as it is in its eternal rhythm. One would, by inverting this order of divine relations, be guilty of serious error. Were one, for example, to put the Holy Ghost first in order it

would imply that the Holy Ghost is the One that begets. The Holy Ghost belongs in third place, in view of the relationship of procession. There is a difference in the matter of relationship but no difference in point of substance in the Trinity. There is a difference of persons but not of nature. Fatherhood is the First Person; Sonship is the Second Person and Spiration—terrainatively—is the Third Person. There is, however, no superiority among the Three, no

dependency, no inequality of years, of dignity or perfection. In the olden days, Catholics were marked out from the Arians, as Nicephorus informs us. Some Arians piped, "Glory to the Father in the Son," with the view to relegating the Son to an obscure and secondary place. Others skirled "Glory to the Father through the Son in the Holy Ghost." But such as made the true profession of consubstantiality carolled "Glory be to the Father and to the Son and to the Holy

Ghost." The Council of Nice made an addition to these words of the following versicle, "as it was in the beginning, is now and ever shall be, one God world without end." (March. Hort, past. to. iv lect.)

There is equality in the Trinity. The sense in which One of the Three is greater than Another is in that of 'cause', of principle or origin, that is to say, inasmuch as one proceeds from Another. St. Basil remarks upon the order of the Trinity, "Those who

shift this order about, seeing that it has been handed down to us by our Lord, must discontinue the practice because they are in open war with the truth. Stable and incorrupt must we preserve this order of persons which we have received from our Lord's own lips." Theodoret also makes the observation:—"The order of names

does not teach us that there is any difference in the matter of dignity

and nature." St.

Athanasius

sympathetically agrees:

—"therefore the Son

Him-

self did not allege, 'the

Father is better than I,'

lest some one should

fancy that His nature is

not

the same, but, 'greater

than I,' said he, not by

any

greatness or age, but

simply that He was

begotten

by the Father." St.

Gregory Nazianzen

queries
in this style:—"What
lacketh the Spirit of
being
the Son? We admit that
He lacketh naught, for,
God could not be
lacking in aught. The
differ-
ence, however, of what
I might call Their
manifes-
tation and of Their
mutual relationship,
has created
different names for
Them." (Orat. xxxvii.)
St.

Gregory Nyssene has recorded these words:

"Therefore, the Spirit which is from God, is also the Spirit of God, but the Son, though He is from God, neither is, nor is said to be of the Spirit, nor may the relationship be twisted about."

The Holy Ghost is here and there called, "Spirit of the Son," or

the "Spirit of Christ,"
or the "Spirit of the
Father and Son," but
you

cannot say that the
Second Person is the
"Son of
the Spirit." . This order
of the Trinity makes
profession of the order
of relationship of
origin
and principle such as
exists in the Blessed
Trinity.

When the Father is said
to be greater than the
Son, reference is made

to dignity or authority,
and
merely goes to show
that one is the origin or
principle of the other.
Our Lord intimates that

the Holy Ghost is greater
than He Himself— "[, by
the Spirit of God, cast out
devils," and "whosoever
shall speak against the Holy
Ghost, it shall not be
forgiven him, neither in this
world, nor in the world to
come." St. Athanasius takes
up the point and assures us
that our Lord is now

speaking in the role of Man. When He is speaking in the capacity of, or according to, the divine Nature, He is greater than the Holy Ghost, that is to say, the Third Person proceeds from Him — and the Father, of course. Our duty in this matter is plain; it urges us to preserve with care the sacred order of the Trinity and to draw constant benefit from an enlightened appreciation of the orthodox profession, inasmuch as it sets forth the true relationship of the Father, Son and Holy Ghost.

The Holy Ghost is called by the Greek Fathers the 'Image of the Son.' The angelic doctor comments on this:—"The Holy Ghost," says St. Thomas, "cannot be called the natural image of the Son—as St. Cyril asserts—only inasmuch as He is like the Son according to nature, receiving His nature from the Son." Says St. Cyril of Alexandria:—"If the Spirit of God is termed the 'Image of the Son,' He is therefore God and nothing else." (Thesaur. xxxiii.) The Holy Ghost is called "the

Word of the Son." St.

Thomas understands this in the sense that the saints, inspired by the Holy Ghost, have spoken of the Son.

—"But there is another sense more strict, which signifies origin and procession of the Holy Ghost, for St. Cyril calls the Holy Ghost the 'mind of God,' inasmuch as He naturally proceeds from the substance of the Son."

(Thesaur. xxxiv.) The Holy Ghost is called the "Countenance of the Son," in order to indicate

procession from the Son and that He receives from the Son a likeness or identity of nature. We have already pointed out the calumny against the solid procession of the Holy Ghost from the Father and the Son — "*Filioque*"—when we made reference to St. John Damascene. The academic elucidation is interesting to the elite of the schools, but it is, in a way, simple enough to interest the least among us. It is based on the use of, and distinction between, the two words or

prepositions, *ek* and *dia* —
to anglicize the Greek
preposition — which means
'from' and 'by,' or 'through!'
The key to the whole
demonstration we get from
St. Augustine. It runs like
this:—"The principle of all
Divinity, or better still of all
Godhead, is the Father," that
is to say, the Father is
principium —origin or
cause—by no principle
produced;— he is the
primordial cause and
fountain-head, having all
that He has non-
communicated. The *ek*—

from—goes to illustrate and to keep well in the foreground the truth and order of the divine relations. The *dia*—'through' the Son—does not indeed negative the procession of the Holy Ghost from' the Son, but by the preposition '*dia*' that is 'through' the Son, St. John and other fathers would indicate, yea, impress upon us, this fact, namely, that the Son has not from Himself the power of production but He receives all things from the Father. It is in this light that we find

St. Gregory Nyssene
speaking these words:
—"The Son is proximately
from the first 'principle,'
and the Holy Ghost is
'through' Him Who is
proximately from the first
principle." St. Basil bears
witness to it, —"the word
'through' whom embraces
the profession of the
'principal cause,' but is not
intended to exclude the
'efficient cause.'" The '*dia*'
or 'through' the Son does
not, therefore, exclude the
Son from efficiency or the
'cause' of the Holy Ghost,

but merely goes to demonstrate that the Father is the primordial cause. The two prepositions 'through' and 'from' have been, as we before remarked, convertibly employed. St. Cyril says:—"Do we not say that Emanuel was born 'through' the Holy Virgin." Paul called to be an apostle of Jesus Christ 'by' the will of God. (I Cor. i.) As the Holy Ghost proceeds 'from' the Father because He is of the nature of the Father, in a like or equal manner He proceeds also 'through' the

Son because He is naturally of Him and consubstantial with the Son." St. Basil says:—"That the Father builds by the Son does not demonstrate any dearth of efficiency, neither does it weaken action on the part of the Son, but, rather, signifies union of will."

All this scientific literature and pedagogic speech might seem to a superficial observer to be wholly devoid of living, human interest. It would seem to be, as it were, something that one may not

eat, something having no heart-interest, something cold and speculative, yet, in the glowing embers of a controversy, that has lasted for ages, do we not see the flaming tongues of the Spirit's wisdom, love and guidance? Into the hot furnace of dispute the personality of the Holy Ghost has been plunged. The flames have roared and soared about it; the bellows were applied with lusty brawn, as Photius, Cerularius and their disciples fell to the task,

each in his turn; yet, the hammers of the enemy did but forge from the anvil the most clearly defined figure, so to speak, of the Holy Ghost, a figure divine, all-perfect, eternal, aye, God. Without this solid and deep truth, what were the spiritual food of our life? Unsubstantial, flake-like, nebulous, atmospheric. To-day the Holy Ghost means to us, from what we have been studying, a divine substantiality. When His name is spoken on the tongue and lips, we taste

now the juice of Godhead, a cordial insidious, that ekes its way through the thousand veinlets of the soul, strengthening, lubricating and refreshing. The Third Person is a living thing to us. When we ask for the various forces needful to the soul the currents of grace flow, deep, splashing, torrential and real down upon us. The spiritual eye sees it as really, though in a different form of reality, as the Eucharistic God:

—"Whom do men say that I am?" Let us put these words

adaptingly upon the lips
and, so to speak the fiery
tongue of the Holy Ghost,
and our reply shall be, Thou
art the Holy Ghost, the
Third Person of the Blessed
Trinity, and, Thou art the
living God, "proceeding
from the Father and Son,
from all Eternity.

CHAPTER XX.

THE LATIN FATHERS ON THE PROCESSION OF THE HOLY GHOST FROM THE FATHER AND SON.

After the middle of the fourth century, St. Hilary, although most exclusively occupied in his works on the Blessed Trinity with the consubstantiality of the Son, incidentally, still with none the less positiveness, teaches by parity of reason that the procession of the Holy Ghost from the Father

and Son is matter of faith delivered down by *Holy Scripture*. "The Holy Ghost," says the Saint, "proceedeth *ex aequo* from the Father and Son." (lib. ii, de Trinit.) "I would adore Thee, our Father," says the saint, "Thy Son, Who is one with Thee, Thy Holy Spirit which is from Thee by Thy only begotten." St. Hilary makes use of the two prepositions 'from' and 'by' to denote distinctiveness of Persons and in doing so has done what the *Scriptures* had done before him and the

Father's since. St. Hilary and St. Augustine have kept in the foreground the fact of the Father being the primordial Principle. They have done so by alluding to Him as the 'Author.' The former calls the Three Persons in the order of relationship 'Author', 'Only-Begotten' and 'Gift'. Says St. Augustine:—"If you say the Father is called

'Author' because the Son is of Him and because from Him and the Son the Holy Ghost so proceeds that He (the Father) by begetting

shall have given to the Son to have the Holy Ghost proceed from Him, what you say agrees with us." (contra Maximin. I. ii c. 5; c. 14. n, 1.) *En Passant*, St. Hilary in this connection gives expression to the idea of liberty in matters of faith. He tells the Arians, "The Lord hath not left the matter in uncertainty." The saint says substantially that Christ takes away this liberty by His doctrine. Of course when faith speaks, one cannot remain free to question the truth. Yet this

is what a rebellious religious element in the world is all the time battling for. All their sympathies go out to combat for such a liberty as leaves men free and unbound before, and by, the Eternal King. In other words, according to their idea, truth cannot compel. St. Hilary tells us that this is "the liberty of a wicked intelligence." This Father would have the Arians know that it is not He Who offers violence to their liberty, but Christ. How much of virulent invective is

exploded in the air every day about the Church supplanting liberty and reason with assertion and dogma; whereas, in reality, she is only the mouth-piece of Christ. The deepest faith is the most perfect freedom. "If you continue in My words," says our Lord, "you shall be My disciple indeed, and you shall know the truth and the truth shall make you free." The Jews rose up in their might and surged in tumult of violence against the Messiah—"You seek to kill Me because My word

hath no place in you." So may the Church say, "You seek to kill Me, a Man Who hath spoken the truth to you." "But if I say the truth you believe Me not." (John viii.) Freedom is the child of truth. That child may be bound up in a mother's deep affections, locked in the inner cells of her bosom, aye one must hate Father and Mother for God. Our Lord spoke of the eternal captive—let the unbelieving world pause to examine the root of His reprobation:—"You are of your father

the devil and the desires of your father you will do, and he was a murderer from the beginning and he stood not in truth because truth is not in him." (v. 44.) A father's tears, a wife's devotion, a child's temporal welfare, position in the world, mercantile, social,—all stand between the soul and the truth. Let us all examine ourselves on this point. To return to our theme, St. Ambrose writes:—"The Holy Ghost also, inasmuch as He proceeds from the Father and the Son, is not

separate from the Father or the Son." (De Spirit Sanct. Cap. x.) "We cannot assert," says St. Augustine, "that the Holy Ghost does not proceed also from the Son, because it is not without some purpose that He is avowed to be the one spirit of the Father and the Son. We are taught that the Holy Ghost proceeds from the Two. (De Trinit. Lib. iv.) "Why should we not believe that the Holy Ghost proceeds from the Son, whereas He is the very Spirit of the Son? If He did

not proceed from Him, we should not have found Him after His Resurrection in the act of breathing upon His disciples and saying, 'Receive ye the Holy Ghost,' for, what means this onbreathing but that the Holy Ghost proceeds from Him?" (In Joan. xcix.)

With audacity characteristic of insincere religionists and headstrong theologians, the Greeks so-called have striven to distort the features of St. Augustine's ideas. Macarius Bulgakow, a Russian bishop

of repute among his religious kind, cites St. Augustine as in favor of the heretical cause. St.

Augustine had said: "The Holy Ghost is not of Himself but of Him from Whom He proceedeth; and inasmuch as He proceeds from Both as we have already shown, He is hence called the Spirit of the Father and the Spirit of the Son." The whole text is directly against the Photian contention. What then? Macarius cuts it in halves and quotes, "The Holy

Ghost is not of Himself but of Him from Whom He proceeds," and deliberately leaves out the words, "He proceeds from Both." Even without this final rounding off, the very words that Macarius does quote would not favor the Photian cause because the singular number is used—"The Holy Ghost is of 'Him' from Whom He proceedeth;" for, as a matter of fact, the singular number contains theological excellence inas-

much as it expresses the truth that the Father and Son are "One Principle"; this shows that *ab-intra* there are not two spirators but rather one. In works *ad-extra*, for example, the world—the Fathers would say that it was created by the Father, Son and Holy Ghost; it is not therefore from itself but *from "Him" by Whom it was created*—namely the Father, Son and Holy Ghost, to preserve the idea that *ad-extra* there are

not three Creators but One. St. Leo, Roman Pontiff, says, "One is there Who begets, another also is begotten, yet One again is there Who proceedeth from the Two." St. Anselm did yeoman service in the Barensian synod. When the Greeks contended with violence and in a very monsoon of sophistic ardor of debate swept down upon the assembled Bishops, Pope Urban II., who sat upon the throne, rose up and with great dramatic effect called out in a loud voice,

"Anselm! Anselm!" The singularly equipped man of God, obedient to the call, bounded into the arena of argument and before the assembled pontiffs with the weapon of deep invincible erudition and keen logic drove back the invaders of orthodox doctrine. Among other testimonies, St. Anselm contributes these words:—"Let us confess that the Holy Ghost, when He proceedeth from the Father 'through' the Son, proceeds likewise 'from' the Son just as what is done 'by'

the Father 'through' the Word is done likewise 'by' the Word Himself." What is called the Symbol of St. Athanasius, assigned a place in the *Roman Breviary*, was chiefly aimed at the Arians, Nestorians and Eutichians. It is deep and critical, learned and limpid on the Trinity and upon the Incarnation of Jesus Christ, about Whose two natures it discourses admirably. The Symbol takes its name not from the fact that the saint drew it up, but because it

was compiled wholly from the saint's writings and sets out to establish the truth for which this Father so gallantly contended.

A bishop named Vigilius, of Tapse in Africa, is reputed to be its author or compiler. At the Council of Ayton, held in the year 670, we find mention first made of it. Ayton, Bishop of Bayle, toward the year 800 enjoined it upon the clergy at Prime. Ratherius, Bishop of Veronne, toward the year 930, expressed the wish that

the priests of his diocese should learn it by heart in conjunction with the symbol of the apostles and the Nicene Creed. At the present day the clergy of Holy Mother Church recite the Symbol of St.

Athanasius in the *Roman Breviary* as often as the Office of the Sunday occurs. The Symbol touching on the point of the present subject runs in this fashion:—"The Holy Ghost from the Father and the Son, not made, not created, nor begotten, but proceeding." The Greek

heretics were so cut up with such serious historic evidences being brought to bear against their cause that they broke forth into an avalanche of vituperation and vitriolic calumny. They even went so far as to allege that the author of the Symbol must have been beside himself with potent beverage when he quilled such words. The old story again. Abuse and wrath are the resources of the insincere, when argument offers no further hope; it is the weapon of the lost

cause; it is the delirium or fever spasm, when reason's flame is quenched. Is it not a noticeable thing how some persons—I allude to nonCatholics—otherwise solemnly — at least to all appearances, —diligent and earnest in the matter of religion will fail to have the most elementary idea of the obligations of charity and the good offices of courtesy? The true Church has to contend with this kind of thing repeatedly. This, it seems to me, should be a matter of self-

examination on the part of those who differ from the Church. A christian love of truth is not a source of passionate feud, of cankerous antipathy; and, yet, on the other hand, this I suppose cannot be otherwise in view of the fact that truth disturbs men's passions and upsets the triumph of their own personal will and selfish independence. It sends home a keen thrust to their stubborn hearts and opposes a permanent barrier, and an insurmountable one, to its

worst form, namely, fanaticism and false religions, that have no root in the Son of Man and no approbation on the part of the love of God. It arraigns before a just tribunal voluptuous, dishonest and proud men. As long as such disorders are possible, the truth will have to struggle. If one be well disposed I fail to see how the truth should not be welcome to him. Far from hating it, if one is sincere, he will fall upon its neck, embrace it with love and gratitude and bestow

upon it the kiss of peace.
Let those who so bitterly
oppose the pillar and ground
of truth, which is the Church
of Jesus Christ, suppose for
a moment that the Church
does not teach the truth,
where do they find in *Holy
Scripture* justification, or
such a thing as a model,
approved by God, for
bitterness and a system of
the sword, whether it be of a
social or of a business kind?
At root there is perhaps
more religious animosity
toward the truth than sincere
enthusiasm for a right

cause. Its tone and methods and principles stamp it as not of God. Peace, love, benignity, turning the other cheek in a profuse consideration for one's enemies —patience, ah! these are the qualities and elements that must attend when the Holy Ghost inspires a thing.

We read much about methods of apostleship that will bring about an era of "mutual understanding" and "better feeling" between the Church and those not of her. Literature and example

augmented by a spirit of personal zeal will no doubt do much, as our Holy Father, Pope Leo XIII. has said:—"the zeal and earnestness of the bishops and clergy do wonders." But when all is done or said, history assures us that religious leaders who are ambitious or actuated by the baser motives will, in order to secure their own ends, juggle the truth and misquote the teachings of the Church with the most ghastly consequences of

leading a simple people
astray and setting them at
the throats of their Catholic
fellow citizens. For the most
part in alien pulpits our
doctrines are not taken up
honestly, critically
examined and openly
reviewed. The vitriolic
abuse system? the system of
sneering, that creates a heart
and sect-bias, rouses
prejudice against us and
generates a feeling that
becomes distinctive and
class-like as the years roll
on, by the evolution of

kindred bonds that flow from it into all the walks of life —this is the stratagem of anti-christian warfare.

This morbid uncatholicity is in a great measure the result of suppression of the truth, a criminal evasion of a just and fair treatment of our side, dogmatically and historically. No doubt, many of the simple people who sit under these sectarian pulpiteers are sincere.

Charity and love toward their fellowmen is never earnestly advocated in their

presence by those who mould their views of life and men and in whom they repose the confidence and trust that the naked truth shall alone guide these religious teachers in the work of spiritual formation. I repeat that this is history and begins with the life of our Lord and the Jewish opposition to Him on no better ground than that the Saviour of mankind spoke the truth to them. The heretics in all ages, when brought face to face with the

truth, have resorted to chicanery, to subterfuge and misinterpretation. The world is variant in superficial features, but, in their solid, substantial, intrinsic character and qualities the human family is the same. From this similarity of character and disposition the same virtues and faults, the same likes and dislikes, the same dangers as of yore are now in vogue and will be in vogue. The human family substantially repeats itself.

We have then to do as the Fathers have done—know the faith perfectly, teach the faith in season and out of season with force and conviction, yet with christian courtesy, explain the faith without doing violence to dignity and killing at once the possibility of securing the effect which in the end we should hope to attain, have at heart to defend the faith, as our fathers have done so well before us. The Church must have learned men,

clerical and lay, to force the heretics into the open field and show the millions of souls who are kept in darkness the power of our weapons, the strength, the beauty and, above all, the truth of our cause. "Break the captive's fetters, light on blindness pour." Missions for non-Catholics is a healthy sign of Catholic times. Every dogmatic, moral or Catholic historical assertion that comes from the enemy,—press or pulpit,—must be duly examined

and refuted in books, in journals and by word of mouth. The Church on earth is militant and it shall remain militant. A church of the heavenly rest is not a church for earth. We must sustain the cause of truth as a sacred duty, as soldiers of Jesus Christ, and, the times call for learning to be linked to the highest moral and spiritual perfection, as Urban called aloud Anselm! Anselm! The lips of the priest are deputed and consecrated by God to guard

wisdom and it is revealed that the Lord shall demand the law and wisdom of his lips.

The recruiting sergeants must pick their men. The battle of the Church is to be, as it were, fought out in the courtyard of the university of the christian academy and school. The mechanism of modern warfare is rapidly evolving under the impetus of wealth, and a patriotism, born of intense rivalry among the nations, is brought to bear on the select

mechanical inventive genius of every country. The Church of Jesus Christ must always have her learned doctors and these must keep in touch, by their sacred vocation, with the enemies' offensive and defensive methods of science, of philosophy, of history and the rest. There are some—perhaps many—who do not feel the importance of this matter. The militant spirit seems for the greater part to have died out among us. Many seem to forget that beside being Priest, Victim,

Prince of Peace and
Liberator that Jesus Christ
is the Teacher of all nations.
No matter how moral a
soldier may be, if he cannot
fight he has no military
vocation. How much the
present Pontiff cherishes
this spirit. "You must," says
he to the bishops and clergy
of the world, "look upon it
as a chief part of your duty
to engrave upon the minds
of your people the true
knowledge of their likeness
to Jesus Christ, to illustrate
His charities, His mercies,

His teachings, by your writings and your words, in schools, in universities, in the pulpit and wherever opportunity is offered you." Leo XIII. is a model himself of the most progressive science; he can say his prayers with a better profit because he shows the world that he is the nurse of knowledge and can, accordingly, weave exquisite verse and bewilder the world by his keen penetration and splendid grasp of principles and

conditions operative in the socialistic fermentations of the day such as the relationship existing between capital and labor. But simply good men never won the battles of the Church at any time. We find this lesson from the Child Jesus with the doctors in the temple. Even at that tender age He knew His prophets and the history of events—humanly speaking. The Fathers of the Church received from their blending of widest and deepest

learning with eminence in
moral and spiritual
perfection the proud title of
being "Fathers" of the
Church; and, it means much,
aye an inculcable amount, to
be a Father of the Church, to
take the place of our Lord >
to be a teacher of the
nations, to argue with the
Pharisee, with the Jew, with
the Gentile, with the heretic
and to protect and spread
the Church. How dear such
men must be to the Holy
Ghost! "Ambassadors of
Christ, God as it were

exhorting by us." (II. Cor. v. 20.) Under all this lies a natural law of life. The heart is reached through the mind or, as St. Augustine says, "There is no love where there is nothing to be loved. As there are two things, namely, mind and its love when it loves itself, so also are there a certain two, namely, the mind and its knowledge when it knows itself. Hence the mind itself, its love and its knowledge are a certain three things and these three are one."

(De Trinit. lib. ix. c. 2. n. 2.)

In other words, love not founded on solid knowledge is unworthy of the name.

Knowledge. must awaken love, which, being a blind faculty, must be led. Of course in our present state the will may demur to the understanding, but, in the ideal condition of man knowledge leads the will, not indeed as a determinant but as a luminant guide and excitant. In a way the judgment is also a practical determinant inasmuch as

upon its decree of right or wrong the will is to be judged, that is, it forms the constitution of the conscience and holds up to the eyes of the will the consequences of its choice, its rewards and penalties. The most perfect love of Jesus Christ is the love that is built upon a most perfect knowledge of the Master. Let us repeat the words of Pope Leo, "the first step then, is to substitute knowledge for ignorance, so that He—Jesus Christ—may

no longer be despised nor rejected, because He is unknown. We conjure all christians throughout the world, to strive all they can to know their Redeemer, as He really is. The more one contemplates Him with sincere and unprejudiced mind, the clearer does it become that there can be nothing more salutary than His law, more divine than His teachings." The value and perfection of knowledge, especially christian knowledge, is the

lesson taught by the very structure, so to speak, of the Trinity and of man. The characteristic element of the Holy Ghost is injected into it when charity so purifies the soul that it has a love only for what is right and a nausea toward what is wrong. On general principles the enemy of knowledge is the enemy of love. I speak of course of ordinate knowledge, reserving a margin for the relative application to the practical character of

persons and states of life with their modulating circumstances, such as bodily infirmities. Knowing God profoundly we will love Him so; spreading the knowledge before others we will attract their love to God. The two purposes achieve the perfection of the Holy Ghost in our lives—"the charity of God is poured forth in our hearts by the Holy Ghost." "Thou shalt love the Lord thy God, with thy whole heart"—but this is not all; something

more is necessary to complete the circle of charity and embrace the perfection of the love of the Holy Ghost—"thy neighbor as thyself." Pope Leo urges all to disseminate far and wide the better knowledge and love of Jesus Christ, by teaching, persuading, exalting. (Encycl. Holy Year 1900.) That is, one should have the grace of Jesus Christ, namely, the Holy Ghost within one's heart and let its flames leap forth to consume others in the same

knowledge of Jesus Christ and the same love of the Holy Ghost. In one word, let each of us be in his own way and in the measure of his gifts and opportunities a "Father of the Church," that is to say, begetting children to Christ by righteousness of life and knowledge. Says St. Isidore of this blend:—"Whoso shall be placed over people to instruct and establish them in virtue ought of necessity to be in every respect holy himself and in no point found

reprehensible. Because whoever charges another with sin should be himself alien to sin. For who could have the effrontery to accuse his subjects when they could immediately retort: first learn to do right yourself? Since in the first place he who occupies himself in admonishing others to right living should correct himself so as to be an ideal himself of a good life in all things and provoke, by doctrine and deed, all men to do what is

right. The knowledge of *Scripture* is required of him, because if a bishop is merely a

good-living man, such a life is only an advantage

to himself. But if he is erudite in doctrine and

speech, he can instruct others also, teach his own

and defeat his adversaries, who, if they are not

refuted and vanquished, can easily pervert the

hearts of simple folk." (Ad.

St. Fulg. Cap. v.)

"As some also of your own poets said" (Acts

xvii, 28) of magistrates is infinitely more pre

dicable of the christian teacher:—

"He, who the sword of
heaven will bear
Should be as holy as
severe;

Pattern in himself to
know,

Grace to stand, and
virtue go;

More nor less to others

paying,
Thou by self-offences
weighing
Shame to him, whose
cruel striking
Kills for faults of his
own liking!"

CHAPTER XXI.

THE ACT OF SENDING.

The Arians eagerly
embraced the fact that the
Son was 'sent' as affording
them ground for the
conclusion that the Son was
not on an equal plane with

the Father. On the other hand, acting in a contrary direction, the Fathers of the Church take up the same fact, namely, that of being "sent," and argue against the Arians and Sabellians that, as St. Basil observes—"*nihil a seipso mittitur*"—a distinction of persons is implied and that the person "sent" must be eternally in procession from the 'one sending.' Owing to the perfection that attends a divine person and in view of the Unity of the divine Nature, no idea of

dependency on the part of the one who sends can be involved in the idea or entertained by us. When it has to do with a divine Person being 'sent' the imperfections of the mere creature are absent from the operation; hence, there is no inferiority in the Son or Holy Ghost to be deduced from the fact of their being "sent." The Arians for example had forgotten the character of their subject. They had tried to submit a thing divine to the rules of judgment, the standards of

weights and measures that are only for creatures. This makes all the difference in the world in results as gathered from the consideration of Godhead by a prophet or an ill-disposed person. The prophet, the saint, the christian man invariably approaches Godhead duly imbued with a right sense of the fact that God is above creatures; He studies His laws with holy awe and leaves a blank space for the wisdom of God. — "Who,"

says David, "among the Sons of God shall be like unto God?" "God Who is glorified in the assembly of the saints, great and terrible, adorable above all them that are about Him. O Lord of Hosts, Who is like to Thee?" (Ps. lxxxviii. 7, 8, 9.) There are two elements that enter the woof and warp of a divine Person's being "sent." There is the origin, a *quo*,—from whom—and a new relationship *ad quen*—to whom. We have, consequently, an eternal

element and a temporal one, the latter being what one might term an affinity to the creature or the work being accomplished. Because indeed the procession of the Holy Ghost through the Son in the direction of creatures is termed a 'being sent,' inasmuch as it transpires in time, that is to say in the interests of creatures, who, in time, become partakers thereof, the temporal element indeed arises from the side of creatures. The sun does not, neither may it

be said to, begin to shine only so soon as a blind man comes into possession of his visual faculties and the enjoyment of the sun's rays. The sun had been, all the while, shooting its arrows of light, though the blind man had walked in its radiant splendors with sealed, impenetrant and darkened orbs. Says St. Basil: —"Procession, with God, hath naught of time though time unveils its inward workings in effects." (iv. Contra Eunom.)

"Being sent" embraces procession and outward efficient power, and, as it would be rash to deny that the Father ever appeared, sensibly, in as far as He is no whit less invisible than the Son or Holy Ghost, yet as He still lacks the former element of the idea namely procession—He never having proceeded from anyone—the Father could never be sent, for as St. Augustine remarks, "He has none of Whom He should proceed." (De Trinit. Cap. xx.) St. Thomas and

conservative Fathers of Holy Mother Church confirm this contention. St. Fulgenus, for example, says:—"The Holy Ghost, we read, is sent by the Father and Son because He proceeds from the Father and Son." In a less proper sense, the Son is said to be sent by the Father and Holy Ghost, because in union with the Father the Holy Ghost wrought out the Incarnation. The basis of this external and less-properly called "Mission" or being sent shows, in its own

way, that the internal Mission is only possible when the one sent proceeds from the one sending. The external element of Mission in general is such as comes within the focus of the senses, for example, "The Word made flesh," and made visible to man, or the Holy Ghost in the form of a dove. Even this outward efficiency or external element may be sub-exterior, so to speak, as when for example the Holy Ghost without being visible outwardly is sent to one of

the faithful. It remains, however, that "being sent," properly so called, embraces the eternal and external element. St. Augustine so asserts:—"Since the Father and Son accomplished Christ's appearance in the flesh, He, Who appeared in the flesh, is appropriately said to be sent, but, He Who did not appear is said to have sent. Inasmuch as those things that took place in the presence of the corporeal eye are existent from the internal supply of

the spiritual nature,
therefore are they properly
said to be sent." (lib. ii, De
Trinit. Cap. v.) The Father
herein shows that Mission
or being sent is coalescent
of two elements, namely the
eternal and the temporal.
"Mission" is, properly
speaking, nothing more than
the eternal production and
communication of nature in
which is contained an
external working out in time
— one might say, a sort of
overflow or extension.

St. Chrysostom puts it in

this way:—"To impart judgment to the Son is equivalent to begetting the Judge Himself." (Homily Mx. In. Joan.) The Venerable Bede says:—"When the spirit is given by grace to men, the Holy Ghost is assuredly sent by the Father and sent by the Son, because His being sent is procession itself, for the reason that He proceeds from the Father and the Son." (Horn. Dom i, post Asc.) There are not, however, two separate processions in the Son and

Holy Ghost, "one eternal and the other temporal."

In the first place, because none of the saints have ever said so. Then again, if this were granted, complications would ensue. There is truly one procession, and that eternal, according to which the Holy Ghost proceeds from the Father through the Son. When, however, creatures shall have come to exist or seemed capable of a knowledge or illustration of this procession, He is said to proceed, become manifest, be poured forth and given to

them, and then that, which is by itself eternal, happens to them in time. For the procession is, indeed, altogether one and always one. Nothing new transpires in God, on account of His sovereign simplicity and perfection, etc. (Calecas, Cap. v.) The action and substance of 'mission' is eternal. St. Augustine says:—"The Son accordingly is not only said to be sent, because the Word was made flesh, but therefore sent that the Word would be made flesh and, by the corporeal

presence, the things that were written should be wrought out." (Lib. iv. De. Trinit. Cap. xx.)

In the light of reason one can understand that pressure, precept and prayer could not possibly enter into the idea of divine Persons being sent. The solitary remaining way then, in which a divine Person is sent, is by production, a resemblance to which is exhibited when the sun emits its rays or the tree produces its flower. "It has been amply set forth,"

remarks St. Augustine, "that the Son is none the lesser for being sent by the Father, nor the Holy Ghost of smaller proportions because the Father and Son sent Him. The *Scriptures* draw their coloring for their allusions on these points from the visible creation, at the behest of origin, without meaning inequality, disparity or disresemblance of substance; for, should God the Father have cared to manifest Himself outwardly, it would be absurd to say that He was

sent by the Son, Whom He begot or by the Holy Ghost Who proceeds from Him." (Trinit. iv. n. 32.)

Briefly, then, in the Holy Ghost being sent by the Father and the Son, we have conveyed to us, thereby, the truth that He has His origin from them as from one principle, but, inasmuch as He is God, the Holy Ghost suffers from His origin no violence to the fulness of His Godhead, but, is eternally equal to the Father and Son. We cannot have too deeply inculcated upon

us, nay, it is a fruitful source of perennial meditation, that this procession of the Holy Ghost, which becomes sensible to us, is eternal procession, simple and unique. A thrilling thought! The souls of men, like so many trees, have their roots fed in the eternal depths of the wisdom and love of God. That supernatural grace of God, which we have given to us by our Lord—the Holy Ghost,—traced to its source, goes back to the Son and yet on to the

Father. Nay, there are not two processions, I repeat. The 'mission' of the Holy Ghost to our Christian hearts is the one, eternal, unremitting procession, of which our dull minds and leaden hearts receive for the first time a manifestation, when we have renounced sin and with it dispelled our soul-blindness. Feeble, low and delicately soft was the voice of the Spirit in the olden days, as longbearded prophet strained his ears to catch its languid witchery, a

gentle wooing of the breath of August, but, it blew a gale at Pentecost, when the omnipotence of the Holy Ghost swept that upper chamber and afterwards quieted down to a revelation of secrets and an outpouring of tenderest love based on respect. What intervenes to shut out from us the manifestations of the majesty, of the potency and burning love of the Eternal Procession? Where is that Pentecostal gale, whilst like old lagoons, we tarry

becalmed, nay, moored, on the waters of the Dead Sea, or moving with a disheartening slowness near the Jordan's shore, where a short leap would bring us to the shore and the old ways of sin and lethargy? The Holy Ghost is the medium between the P'ather and the Son in the sense in which He is the love of the Father for the Son and of the Son for the Father; the immanent terminus produced by that love is the Holy Ghost. The Holy

Ghost, as subsistent love, has figured in the writings of the Fathers as the medium between the Father and the Son. He is called, accordingly, "The unity of Both" by St. Augustine and others, and by St. Bernard, "the mutual kiss of the Father and Son," and the "imperturbable peace," and the "sealing wax," and, "The indissoluble chain of the Trinity." In another sense, the Son is called the medium between the Father and the Holy Ghost. St.

Epiphanius sa}s:—"If we consider the *order of persons*, the Son, the Second Person, is the medium between the First from Whom He is generated and the Third, Who, only on the supposition of the Son, proceeds also from the Father, through the Son." It remains, therefore, that in His personal character, that is to say, "Love," the Holy Ghost is the divine cord that binds the Father and Son, and, being the kiss of the Father and Son, will bind

and reconcile us, *ipso facto* by grace, to the Father and Son. "Now the God of hope fill you with all joy and peace in believing that you may abound in hope, and in the power of the Holy Ghost." What does so much discourse on procession mean? The skeleton of Christ is all that the most of mankind can boast in their lives. His Spirit they have not. St. Bernard speaks of three advents of the Son of God, when the Son of God was be-rleshed and robed

with human infirmities; the second, in spirit and virtue; the third, in glory and majesty. Peter de Blois calls the first "humble and hidden," the second, "mysterious and full of love." St.

r

Paul verifies this personal sway of the Holy Ghost, this internal sanctification of men, this wonderful kingdom within us. Said he to the Romans, "That I should be the minister of

Christ Jesus among the Gentiles; sanctifying the Gospel of God, that the oblation of the Gentiles may be acceptable and sanctified in the Holy Ghost." (xiv, 16.) The apostle here puts his hand on the lever which lifts the mere skeleton of Christ to the living state, with its veins and arteries, with a proper circulation of blood and a pulse—His Spirit. "But I dare not speak of any of these things which Christ worketh by Me, for the obedience of the Gentiles, by word and deed.

By the virtue of sign and wonders, in the Holy Ghost." (18,19.) Does He separate the Son from the spirit? Listen! "I beseech you therefore, brethren, through our Lord, Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me, to God." (v. 30.) Look around you upon the lives of the nations and of men and point out where the spirit of Jesus, the sweet, hidden, self-forgetting, humble, patient, compassionate, poverty-loving Jesus, that is

to say, where the living Christ is? The nations are snarling at one another and sleep in coats of mail; their policies are shaped by men, whose sense of justice is blunted by the influence of the anaesthetic of money and ambition, and, the misery of it all is that such representatives of government are in the most of instances chosen by the rank and file of the people after their platform has been defined and openly declared. Great armies are mobilized to terrify and

hoodwink the weak who
bleat like sheep at the sight
of the shears, because they
are to lose their fleece, and,
all is done under the
hypocritical shield of so-
called civilization and
Christianity, though Jesus
Christ said distinctly to
those who would follow in
the leadership of His spirit,
"Put up thy sword," I am the
"Prince of Peace," My spirit
is "Love" and "Justice."

Great syndicates are
grinding down the poor,
cornering the markets, and

law-makers, sworn to guard the people's interests, become as the results of lobbying, the tools of the trusts, the puppets of vested interests. Whilst, in the meantime, the few are growing enormously affluent and the poor people are becoming poorer; yet, the name of Christ is, to outward appearance, honored. His name is received with a certain manifestation of deference but, O how little of His spirit is in the world,

especially in the hearts of the rich and powerful! It is a hollow mockery to make profession of Christianity, whether it be nations or individuals, and, at the same time, be without the spirit of Christ, that is to say, the Holy Ghost. The Prophet says all this in speaking of our Lord, "The spirit of the Lord shall rest upon Him; the spirit of wisdom and of understanding, the spirit of council and of fortitude, the spirit of knowledge

and of godliness." (Is. xi, 2.)
Again, love of God cannot
be of the right sort and not
be built upon respect and
fear, "And He shall be filled
with the spirit of the fear of
the Lord. He shall not judge
according to the sight of His
eyes, nor reprove according
to the hearing of His ears."
(v. 3.) Harken ye rich
individuals and
corporations, ^uHe shall
judge the poor with justice
and justice shall be the
girdle of His loins; and faith

the girdle of His reins." (v. 4, 5.) Open your ears ye nations and bear witness if ye be of the true Christ, showing His spirit. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and bear shall feed, their young ones shall rest together: and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp: and the weaned child

shall thrust his hand into the den of the basilisk." (v. 6, 7, 8.)

Whence this glorious transformation, this perfect harmony, this peace and justice? The prophet replies: "They shall not hurt, nor shall they kill, in all my holy mountain, for the earth is filled with the knowledge of the Lord." (v. 9.)—The old familiar word, knowledge! knowledge! Isaias says that the root of Jesse—not the sapless root but, Jesus imbued with His Own Spirit, "shall set up a

standard unto nations." (v. 12.) In many countries the standard is furled and the cross is replaced with symbols that extol the supremacy of brutish strength and omniverous ambition,—aye, 'tis true, they say they are christians, but they hardly worship the sepulchral Christ; they are a thousand leagues from the Resurrected Messiah, with the blood rushing through His body and the glow of the Spirit making radiant His countenance. "A little child shall lead them,"—the

voice of christian authority,
not the dead cold type, but
the living voice of the
vicegerent of Christ, stirring
the blood, extending a hand
to lead the nations, and they
hurl it rudely aside,
therefore the spirit of
Christ, the Holy Ghost is
not, for the most part, in the
nations of the earth. I
repeat, is it not the people
with constitutional means of
protesting who tolerate such
godless powers? Is the Holy
Ghost in those nations who
fail to rise in their might
protesting against the

christless spirit of rulers?
As we have had previous
occasion to remark, it is
curious logic, and yet it
impresses many, when it is
reckoned out how many
people are not of the true
faith, that the conclusion is
thence drawn that the
Church is defective. Again
it is often asked by sneerers,
why, in view of Christianity,
men and nations are not
better. Alas, what better
witness that men have
renounced the true Church
than the world's wickedness,
the world's greed, which so

far defies bounds as to endure political charlatans leading their fellowmen into the horrors of war and chuckling at the success of their fiendish ability to influence rulers and shape the bloody policy of nations. Love, justice, godliness and the whole catalogue of virtues, taught by our Lord, show, like a thermometer, the temperature of the Holy Ghost in our lives. "When these virtues which Jesus Christ has taught the world fail to display themselves in nations or individuals, the

signs of the living, risen Christ are absent from our lives, and as we shall have known but the outward Christ, the dead Nazarene, as it were, and have not risen and walked with Him and sown with Him by the in-breathing of the Holy Ghost in our mortal days, we cannot hope to pluck the fruitage of the spirit that blossoms forever in the eternal Paradise. The Holy Father, Leo XIII, assures us of the lack of inwardness in religious life of the world to-day, that is to say, the

want of the Holy Ghost.
Christ is banished when we
fling aside the principle of
internal love and
righteousness: "We have too
much evidence of the value
and results of a morality
divorced from divine faith.
How is it, that, in spite of all
the zeal for the welfare of
the masses, nations are in
such straits and even
distress and that the evil is
daily on the increase?
Surely the nations must
suffer from strife, anarchy
and nihilism. "Once the
hope and expectation of

eternal happiness is taken away, temporal goods will be eagerly sought after. Every man will strive to secure the largest share. Once remove all impediments and allow the christian spirit to revive and grow strong in a nation, and that nation will be healed. The strife between the classes and the masses will die away, and mutual rights will be respected. If Christ be listened to, both rich and poor will do their duty. The former will realize that they must observe justice and

charity; the latter, selfrestraint and moderation, if both are to be saved." The voice of the Pontiff goes out also to christians, "who, whilst professing the christian name, live strangers to the faith and love of Christ."— Ah, the dead Christ, as it were, without, so to speak, a soul, Christ without His Spirit; this cannot be. The true Christ is never divorced from His Spirit. The true christian acts by the inward prompting, is ever guided by the faith-illuminated

senses, is ever urged on in the life battle and the painful, bleeding foot-faring by the heart-pumping of the grace current by the engine of love. The true Christ is the risen one, breathing forth the spirit, spreading about the gleams of light, the fragrance of virtue and the sunny glow of His Spirit. It means, then, eternal life, that the Holy Ghost proceeds from the Father and the Son to me.

May, then, the grace of the Holy Ghost daily deluge our hearts and senses in the

surf of its luminance. May those tongues of fire that illumine, but burn not, play about our lives and emblazon our path to eternal love and light and the avoidance of those fiery floods that burn but ne'er illumine, for I know that "no man can say the Lord Jesus, but by the Holy Ghost." (I Cor. xii, 3.) Steeped in regret for the incivilities of the past, O, August Third Person, my heart shall open to Thy sway, and, as the buds and flowerets open their pretty lips to the kiss

of the morning sun, and, in
return grow radiant with the
sparkle of orient pearls, so
shall my life be beauty-clad,
"for now my love is
changed; which, like a
waxen image 'gainst a fire,
bears no impression of the
thing it was." The world will
say: "His words are bonds;
His oaths are oracles; His
love sincere; His thoughts
immaculate; His tears pure
messengers sent from His
heart; His Heart is as far
from fraud as heaven from
earth." O world, O demons,
O flesh and blood, begone!

—"hinder not my course, I'll
be as patient as a gentle
stream and make a pastime
of each weary step, till the
last step has brought me to
my love. And there I'll rest,
as, after much turmoil, a
blessed soul doth in
Elysium."

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